WASHINGTON

THE GREAT AMERICAN MASON

JOHN J. LAMIER

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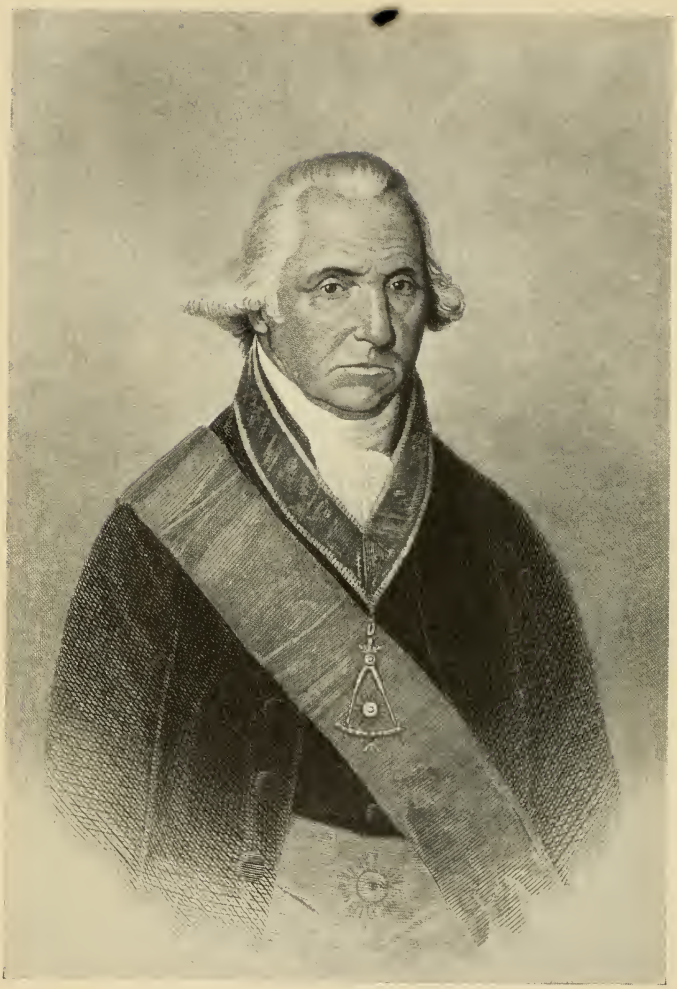

WASHINGTON

Engraved from the portrait, painted from life by Williams, for Alexandria Lodge No. 22 F. & A. M., Virginia, 1794.

WASHINGTON
THE GREAT AMERICAN MASON

BY

JOHN J. LANIER

Masonic Lecturer, and Author of "The Master Mason," "Masonry and Citizenship," "Washington, the Great American Mason," "Masonry and Protestantism," etc.

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To

CHARLES A. MacHENRY

Whose kindness and friendship to me in the early days of 1922 meant more than he perhaps will ever know

THIS BOOK IS DEDICATED

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PREFACE

There is much information about the Masonic career of Washington in various books and magazines but it is costly and so scattered that most Masons would never get it. I have collected much of this information in this book with much labor and heavy expense and arranged it into a story of Washington's Masonic life in order to show how important a part Masonry played in his life and in the making of our nation. I disclaim originality for much of the material in this book. I am principally the compiler and editor, and quote freely from the sources mentioned below.

"Washington and His Masonic Compeers," by Hayden, published by Macoy Publishing and Masonic Supply Company, 45 John St., New York, one of the first and still one of the most valuable and interesting books on the Masonic life of Washington; "Washington Sesqui-Centennial Celebrated Nov. 5, 1902," published by the Grand Lodge of Pennsylvania; "Masonic Correspondence of Washington," by Julius F. Sachse, published by the Grand Lodge of Pennsylvania; "Washington, the Man and the Mason," by Charles H. Callahan,

Alexandria, Va., an invaluable book to every one who wishes to know the Father of our country. Also material compiled by Sidney Morse, Bureau of Social and Educational Service of the Grand Lodge of the State of New York.

In addition to the above, The Old Minute Book of Royal White Hart Lodge, Halifax, N. C., one of the most valuable documents of our early Masonic History; "History of Halifax," by Allen; and Brethren of Royal White Hart Lodge.

Records in the courthouse of Spottsylvania County, Va.; Lives of Paul Jones by various authors, but especially "Some Facts about John Paul Jones," by Junius Davis. I have used much of his argument and quote freely from his pamphlet.

The writings of Marshall De Lancy Haywood, Grand Historian of the Grand Lodge of North Carolina; and a Prize Essay on "John Paul Jones and the Grove House," by Miss Mildred Campbell of Halifax, N. C.

Finally, the chapter on *The Mother Lodge of Washington* is largely taken from a history of Fredericksburg Lodge by S. J. Quin, one of its Past Masters and Past Grand Master of the Masons in Virginia.

JOHN J. LANIER

WASHINGTON, THE GREAT AMERICAN MASON

INTRODUCTION

BY SIDNEY MORSE

Executive Secretary Bureau of Social and Educational Service, Grand Lodge of New York, F. & A. M.

THE Father of our Country in his famous farewell address appealed in the tenderest and most solemn tones against anything that might impair the unity of our national life. As we survey the Revolution in this light, we can readily perceive the influences for and against unity of thought and action. And if we compare the conditions under which our forefathers achieved national unity with those now existing, we shall find that we and our children are confronted with a crisis as fraught with danger to the very basis of our institutions as were those of 'Seventy-five and 'Sixty-one.

The sources from which were derived the spirit of national unity in the thirteen original Colonies lay deep in their common heritage of race, of language and literature, of religion and of law. The elements of disunion were nearer the surface in the institutional forms in and through which the common racial heritage found expression.

The great bulk of the colonists were of Anglo-Saxon blood. The language and standards of culture were everywhere English. The English Bible lay open upon nearly every altar. And the basis of government was the principles of British constitutional and common law.

Today, in certain sections of the United States, these conditions are completely reversed. Our population now includes many large groups of immigrants from races between whom and the original Anglo-Saxon stock there is no community of sentiment and ideals and who differ equally as widely from one another. Many entire town and village communities, as well as "foreign colonies" in cities, continue to speak the language and accept the cultural standards of alien races from which they sprang. A bare plurality of three per cent of the population separates those churchmen who worship from the English Bible and those who

have upon their altars a Book of the Law in some foreign tongue. Should present tendencies continue, the latter may soon become in the majority. In such a situation is it surprising that our ancient Anglo-Saxon principles of government should be called in question or that political ideas and systems originating with other races and in other parts of the world (Roman Centralism or Russian Communism, for example) should be advocated in their stead?

THE "MELTING POT"

During the World War, the American people were rudely awakened to the fact that the proverbial "melting pot" was not melting. The fires of patriotism and of zeal for liberty had sunk too low to fuse the vast masses of immigration from other lands and amalgamate them into unity with the American people. Certain elements of alien populations made war from within upon the land of their adoption. Others departed overseas to fight for their native lands. Of the draft army, one soldier in four spoke a foreign language and was unable to comprehend the simplest words of command in either military or industrial life. The very basis of our national unity seemed threatened with disintegration.

Since the war, the conflict of racial, sectarian, and economic groups, each fighting for its special interests and ends, many of which are inconsistent with national unity, has been the outstanding feature of the daily news.

What our beloved America requires is clearly the application of the Masonic principles of universal harmony and brotherly love. And upon Freemasons rest the plain duty and obligation to inculcate these principles by both precept and example.

UNION ORIGINATED WITH MASONS

All Freemasons should know that the idea of the union of the Colonies originated in colonial Freemasonry, was developed and advocated by Freemasons, and was realized under their leadership. Indeed, Fremasonry was the only institution in colonial times in which the leaders of all the different Colonies could meet upon common ground. The faith of nearly all was grounded in the English Bible. But the Puritans of New England, with their Congregational form of government, looked askance upon the Established church of the Southern Colonies and regarded its prelates with little less abhorrence than they felt for the Papacy. The general principles of British constitutional and common law were shared by all the Colonies. But

the institutions of local government differed widely in both form and spirit. The town meeting system of New England and the parish and vestry system of the Southern Colonies were as far apart as the poles.

Only the Masonic Lodge was the *same institution* in every part of the Colonies. In the Lodges, the leaders of all the Colonies were taught the same principles and practiced the same polity. In their Lodge communications and other fraternal gatherings, the Freemasons established a common meeting ground where men of the most diverse religious and political views, whether rich or poor, could come together in the spirit of harmony and mutual confidence. Members of all the Lodges were trained in the exercise of self-government under constitutional restraints. Indeed, a review of all the evidence will suggest to the thoughtful mind that the Masonic Lodge, derived from the ancient Anglo-Saxon Guild may have been the "primordial cell" of the American state rather than the New England Town Meeting derived from the Anglo-Saxon folk-mote.

STABILIZING INFLUENCE OF MASONRY

The Anglo-Saxons were themselves immigrants when they came to these shores and their stock was

early enriched by strains of blood from other European races. Every immigrant race has since made its peculiar contribution to the great cultural complex that we call America. One racial stock has given us its genius for religion; another the love of art and music, the joy of life and the sense of beauty. America needs and welcomes all. But the Anglo-Saxon alone of all modern races has evinced the true instinct of and capacity for self-government. The *political* institutions of our Fathers are still the best the world has ever seen and it is our plain duty as their descendants, not only to ourselves and our chldren but also to those who have sought or shall seek Freedom on our shores, to safeguard the institutions that underlie our civil and religious liberties.

American Freemasonry is still the only common meeting ground for men of every faith and shade of political and economic opinion. The Masonic Lodge is still the same institution in every part of the United States. The leaders of Freemasonry are still being trained in the practice of self-government under constitutional restraints which derive their sanction from immemorial usage. In Freemasonry is being maintained an ideal republic of citizens worthy and well-qualified, wherein true spiritual unity is attained.

The Masonic institution, in short, is the greatest stabilizing influence in American life and Freemasons should study their priceless heritage from the Fathers in order that their influence may always be consistently exerted in accordance with the highest Masonic ideals.

MASONS TO HONOR WASHINGTON

IN 1920 Fredericksburg Lodge No. 4, Fredericksburg, Va., Washington's Mother Lodge, of which W. H. Rice was Worshipful Master at that time, began a movement to make November 4th, the day on which George Washington was made a Mason, a national Masonic holiday. It was begun by asking the Grand Master of Masons in Virginia to request the subordinate Lodges in Virginia to fittingly celebrate George Washington's Masonic birthday, November 4th. Brother Thomas Savage Clay, a member of Astor Lodge, New York City, with his untiring zeal and activity and with the help of other brethren, took up the work in New York with such success that in 1920 the Grand Lodge of New York celebrated November 4th, the Masonic birthday of Washington, the Father of our Country.

On this occasion, a delegation from Fredericksburg Lodge, was present and brought the Bible on which Washington was obligated as a Mason and the old minute book containing

the record of his initiation, passing and raising. A delegation from St. John's Lodge, New York City, brought the Bible on which Washington took the oath of office as President of the United States, and these two Bibles were placed side by side on the altar of the Grand Lodge of New York.

At this time also George Washington Lodge of New York City invited the delegation from Fredericksburg Lodge to be their guests at a reception in the Pennsylvania Hotel and Fredericksburg Lodge was presented with a loving cup in commemoration of the 168th anniversary of the initiation of Washington as a Mason.

The Grand Lodge of Virginia at its meeting in Richmond, in 1921, approved the recommendation of Grand Master William G. Galt that all Lodges of that jurisdiction commemorate the date on which the "Father of his Country" first saw Masonic Light, the time and manner of such celebrations to be left to the discretion of the subordinate Lodges.

In 1922, at the suggestion of Brother Stearns, Master of Fredericksburg Lodge, a memorial was presented by Fredericksburg Lodge to the Grand Lodge of Virginia "to make November 4th of each year a Masonic holiday, requesting all subordinate Lodges under your jurisdiction suitably to observe the same, it being the Masonic birthday of Brother

George Washington." This was adopted by the Grand Lodge of Virginia.

In presenting the minority report on this memorial to the Grand Lodge of Virginia, Brother John G. Dudley, Master of Cherrydale Lodge, said:

"George Washington's birthday, February 22d, has no Masonic significance. November 4th, the day on which Washington was made a Mason in Fredericksburg Lodge, belongs exclusively to Masons. February 22d, his natural birthday, belongs to the nation as a nation.

"Masons throughout the English-speaking world, and more particularly in the United States of America, should know the great part that Masons played in making America; that the great men who made this nation were Masons, that American democracy was born in the Masonic Lodge.

"The great problems of America at the present time is the making of American citizens out of our large and increasing number of immigrants and their offspring. The Masonic Lodge must take the lead in this great and patriotic work, and this can be done in no better way than by making November 4th a Masonic national holiday in which the great and controlling part Masonry played in making Washington what he was, is portrayed, and fittingly as well as appropriately remembered and celebrated by Masons.

"We cannot know too much about Washington the Mason, and Washington the man. George Washington is the apotheosis of all that is Masonic and all that is

patriotic in America. For the foregoing reasons, and many others that could be adduced, I heartily recommend the adoption of November 4th as a Masonic holiday in Virginia, and that other Grand Masonic Jurisdictions be asked to do likewise."

At the present writing, the Grand Lodges of Virginia, New Jersey and Oklahoma have adopted November 4th as a Masonic holiday, a fact which will play a great part in the Americanizing movement which was begun by the Masons of Virginia and New York in 1920. Virginia Masons have only one regret, and that is that Oklahoma was the first to make November 4th a Masonic holiday. Virginia joins Oklahoma, New Jersey and New York in saying to the other Grand Jurisdictions of America: "Let the good work of making 100 per cent Americans go on."

PART I

THE MASONIC CAREER OF WASHINGTON

WASHINGTON, THE GREAT AMERICAN MASON

GEORGE WASHINGTON, the great American Mason, embodied in his life and character the ideals of a great and free people. He was a concrete example of the law that nations incarnate their culture, civilization, and ideals in their greatest citizens, as Rome did in Cæsar, a soldier and statesman; Athens in Socrates, a philosopher and patriot; and America in Washington, "first in war, first in peace, and first in the hearts of his countrymen."

Shall the name of Washington ever be heard
By a freeman and thrill not his breast?
Is there one out of bondage that hails not the word
As the Bethlehem star of the West?

In Masonry all men meet upon the level, and deem the son of the prince no better than the son

of the peasant, unless he has personal qualities that make him preëminent. That Washington, the statesman, the soldier and Mason, possessed these qualities is accepted by all that have an eye to see, a heart to feel, and a mind to understand. To look upon such a character is an inspiration to us today, and his career is prophetic of greater achievements in the sphere of human energy and moral endeavor.

The Masonic Lodge is the only place in the world where the restraints of rank and official position can be thrown aside, and men meet on perfect equality. In the Lodge at Fredericksburg, during the World War, the Colonel of a regiment of the Marines and a private were initiated at the same time. When the private found himself in the presence of his Colonel, he clicked his heels together and saluted his Colonel. He was told that he could not do that in a Masonic Lodge, for in the Lodge no official rank or position is recognized. In the Lodge he and his officers, even the Commanding General of the Army, meet simply as men. This is why Masonry appeals so powerfully to such men as Roosevelt. In the Lodge at Oyster Bay he met the gardener of an estate adjoining his own in the freest social intercourse; the only place where he, President of the United States, could enjoy such in-

formality without embarrassment, and misunderstanding and misinterpretation by the public.

The name of Washington is cherished not only in the history of the nation, but of mankind. His work, after the passing of years, is a potent force for the enrichment of humanity and the enlargement of political freedom. His influence is the property of the world, the legacy of all those who love liberty or who are struggling to attain the birthright of independence and broader citizenship.

But his fame is the sacred trust of Masonry. His name is inscribed on our imperishable records; it is written in letters of gold on our Royal Arch, and has been dowered and knighted with the enduring title of Brother and Companion.

In youth he trod the tessellated floor of the Temple and passed beyond the veils for further light; in maturer age he acknowledged the high relationship; and, in the strength and decline of years, he deemed it an honor to take part in the moral enterprise and solemnities of our society. Our fraternity was to Washington a kindly refuge. He sought its calm retreat amid the anxieties and responsibilities of war and the administrations of government. Its ministries of peace and brotherhood brought tranquillity to his troubled spirit, and lightened the burdens that weighed him down.

There was the Temple towards which he ever turned and through whose opened veils there came a light to guide and a voice to hush discordant forces into the harmony of repose.

But beside the Temple of Peace there was also the Temple of Work. If he wielded the mallet to guide and control, he used the trowel to build up and cement the carved stones of the fair structure.

On the field where the battle was fought, he raised a Lodge, a veritable tabernacle in the wilderness, to show that peace was the issue that he sought. And when the long war was ended, and peace had come to the land and the waves of human passion had stilled into calm, he was Washington, the Brother in Masonry, no less than Washington, the Patriot and Soldier.

Sleeping under the shadow of a century, he is not dead, but walks a power through the land to inspire a higher patriotism, to call citizens to a truer life and the people in one hope, in one destiny, and in the moral grandeur which shall make our nation endure until nations shall blend in the kingdom of God which is immortal.

He is not dead, whose glorious mind
Lifts thine on high;
To live in hearts we leave behind
Is not to die.

As Washington was to our fathers, so may he be to our children, and to our children's children, an inspiration to patriotism, loyalty, and nobility of character, to higher thoughts and aims, to a fervent renewal of our obligations, and the inculcation of the teachings and practice of the cardinal virtues and tenets of our profession as Masons. When the memory of that light shall fail, then, indeed, may we fear for the strength of our Institution, and that our liberties are indeed endangered. As was said of William the Silent, Washington "lived, the faithful ruler of a brave people, and when he died, the children cried in the streets." Nature kindly ordained that the name of Washington should not be sullied by descendants, "Heaven left him childless that all the nation might call him father."

WASHINGTON'S INITIATION, PASSING, AND RAISING

ON Saturday evening, November 4th, 1752, in the little village of Fredericksburg, in England's ancient and loyal Colony and Dominion of Virginia, at a regular meeting of "the Lodge at Fredericksburg," held in its lodge-room, in the second story of the Market House, Major George Washington was made an Entered Apprentice Mason. We cannot tell who were the recommenders, or the committee of enquiry, but George Washington was the first person to be initiated in "the Lodge at Fredericksburg."

The Market-House, long since torn down, which then stood on Main (or Caroline) street and the present Market Alley, was of brick, the under part being used as a market, the upper part being given up to rooms for the officials and to two larger rooms, one of which was rented by the Craft for a lodge-room, the other being used for balls and entertainments.

In the ledger which is now bound with the minute-book, under the date of the following Monday,

is the entry: "November 6, 1752, Received from Mr. George Washington for his entrance £2, 3s."

In the minutes of "3rd March, 1753," the sole entry is "George Washington passed a Fellow Craft."

The minutes of "4th August, 1753, Which Day the Lodge being Assembled present eight officers and members" (the names being given) read: "The transactions of the evening are George Washington raised a Master Mason. Thomas James Ent'd an Apprentice."

Had the Lodge at Fredericksburg known how deep an interest would be felt by succeeding generations in all that pertained to Washington, his Masonic record, even at that period, would probably have been made with more fullness of detail. However, the lessons of history are progressive, and none could have known, as he passed through the mystic rites of Masonry in 1752, in the presence of that chosen band of brethren in Fredericksburg Lodge, that the new-made brother then before them would win in after-years a nation's honor, gratitude, and love, and that after a century had passed the anniversary of his initiation would be celebrated as a national Masonic jubilee.

It will be noticed that Washington was made an Entered Apprentice Mason more than three months

before he was twenty-one years of age, but there was nothing irregular in this. The requirements in the Old Charges (as printed in the Constitution of 1723) are that the candidate shall be "of mature age," and most of us would be inclined to think that the tall, athletic Adjutant-General, six feet two inches in height, "straight as an Indian," and, if tradition be true, the only man who ever threw a silver dollar across the Rappahannock at Fredericksburg, was of "mature age" in 1752.

It must be remembered, however, that the age which was regarded as "mature" has varied in different countries at different times.

In England, for some years prior to 1717, this age was "one and twenty." From the organization in 1717 of the Premier Grand Lodge, afterwards designated as "Modern," until 1767 the age was twenty-five; while under the "Ancient" Grand Lodge from its organization in 1751 the age was twenty-five until the union in 1813, when the Grand Lodge of "Moderns" was absorbed by the vastly greater body of the "Ancients." At this time, as has been well said by an eminent Irish Masonic scholar, Brother W. J. Chetwode Crawley, LL.D., "almost the only concession made by the 'Ancients' was the adoption of twenty-one years in place of twenty-five; and this concession, trivial as it was,

it is suspected would not have been made, had not the age limit of twenty-five years been found in practice inconveniently high."

In Scotland from ancient times down to 1891, the age of entering was eighteen, and when, in 1891, the age was raised to twenty-one, the ancient rule was retained for the sons of Freemasons. The oldest Lodge in Scotland, and in the world for that matter, the Lodge of Edinburgh, Scotland, made a rule in January 30, 1683, at a time indeed when the "Operatives" predominated, that no one under the age of twenty-one should be advanced to be a Fellowcraft or Master Mason. There was a law in Louisiana before the present Grand Lodge was established, and at a time when the French influence prevailed (it is well known that in the eighteenth century French and Scottish Masonry were closely connected), that the son of a Freemason might be entered at the age of eighteen.

It is quite probable that "the Lodge at Fredericksburg" was originally constituted under Scottish regulations, as many of the Fredericksburg brethren were of Scotch extraction, and as in 1758, Daniel Campbell, Master of the Lodge at the time of Washington's initiation, obtained "an ample charter" from the Grand Lodge at Edinburgh. Further evidence that the Scottish regulations as to

age were enforced in the early years of "the Lodge at Fredericksburg," is shown by the fact that it was not until November 25, 1769, that the Lodge fixed twenty-one as the required age for initiation.

It should be noted that although Washington was entered in November, he was not crafted until March 3d, the first meeting after he was twenty-one. The Scottish regulation would fully explain the delay in Washington's advancement, and dispose of the suggestion that the delay was caused by a "lack of money," a suggestion utterly lacking in probability when Washington's finances, as shown by his ledger now in the Department of State, are considered. A few days after he was initiated he received £55 from the sale of some "lotts."

The delay in taking the second and third degrees is likewise easily understood when Washington's place of residence, forty-five miles away, and his military and professional engagements are considered.

However, whether of Scottish constitution or not, that it was in accord with the regulations in this country, at least in Pennsylvania, that a man might be initiated before he was twenty-one, is shown conclusively by two footnotes in Ahiman Rezon first issued by the Grand Lodge of Pennsylvania, in 1783 one note providing that "no person be made

in the future under the age of twenty-one," and repealing the other note, which stated that twenty-one "was a proper rule for general observation, before a person can be advanced to the sublime degree of a Master Mason."

Just when twenty-one became the "mature age" in Pennsylvania we cannot say. In Franklin's reprint of the Constitution of 1723, published in 1724 in Philadelphia, (the first Masonic book published in America), no change from twenty-five to twenty-one appears; and it is an interesting fact that Franklin himself had just passed his twenty-fifth birthday, in the month before he was entered in St. John's Lodge in Philadelphia.

So late as March 6, 1822, it seemed to the Grand Lodge of New York necessary, and it accordingly was

"Ordered, That that part of the Book of Constitutions which relates to the qualifications of candidates for initiation into the mysteries of Masonry, shall be so construed, as that no person shall be entered in any Lodge under this jurisdiction who shall not have attained the age of twenty-one years."

It is, therefore, clear that there was no irregularity whatsoever in Washington's initiation before he was twenty-one years old.

THE MASONIC CAREER OF WASHINGTON

THE introduction of Freemasonry to America and the birth of George Washington (February 22, 1732) were nearly contemporaneous.

On June 5, 1730, Brother Daniel Coxe was appointed, by deputation from the Duke of Norfolk, Grand Master of England, the first Provincial Grand Master of New York, New Jersey and Pennsylvania; and the year following, the earliest known Lodge in America—that meeting at the "Tun" or "Sun" Tavern in Water Street, Philadelphia—received its warrant or charter of constitution. The Master of this Lodge, in 1734, was Benjamin Franklin. Thus the "City of Brotherly-Love," where Washington afterward presided as President and performed some of the most notable acts of his Masonic life, was the home of the first lodge, of which we have authentic record.

FIRST MISSION AFTER HE WAS MADE A MASON

Soon after Washington was made a Master Mason, he was employed in important public duties by the governor of Virginia. Political considera-

tions required that a messenger be sent to the French military posts on the Ohio, to demand that the French depart and cease to intrude on claimed English domain. It was late in the autumn, and the difficulties of the season, and the hazardous undertaking of encountering not only the French, but hostile Indians, were sufficient to try the fortitude of the boldest adventurer. Washington's reply, when solicitated by the Governor to undertake the commission, was: "For my own part, I can answer that I have a constitution hardy enough to encounter and undergo the most severe toils, and, I flatter myself, resolution to face what any man dares." Nobly spoken! And yet it was but the reflection of a Masonic lesson he had learned on his admission to Masonry but one year before. What lesson learned in Masonry was ever by him forgotten or unheeded?

Tradition, which no Masonic records of that period now existing either verify or contradict, states that Washington and his Masonic brethren held military Lodges during the old French War; and there is a cave near Charlestown in West Virginia, a few miles from Winchester, where his headquarters for two years were located, which to this day is called *Washington's Masonic Cave.* It is divided into several apartments, one of which is

called *The Lodge Room.* Tradition says that Washington and his Masonic brethren held Lodges in this cavern. In the spring of 1844 the Masons of that vicinity held a celebration there to commemorate the event.

For nearly twenty-five years the incidents of Washington's early Masonic life are lost in obscurity. There is a tradition that he may have attended the "Lodge of Social and Military Virtues," No. 227, on the Register of the Grand Lodge of Ireland, during a visit to Philadelphia, New York and Boston in the winter of 1756, and doubtless he attended other Lodges, but the brethren of that early period were often remiss in the preservation of their records and the facts are not known.

Virginia's noblest sons were Masons, but the lapse of time and the devastation of war have left few memorials of their mystic labors. Colonial New England, New York, Pennsylvania, Carolina and Georgia had at this period each their Provincial Grand Easts, whose master-workmen history has made her own; and when along the pathway of Masonry in colonial Virginia we see her noblest sons with hand grips strong and true greeting brethren from the North, the East, and the South, at the commencement of the Revolution, we deeply deplore the loss of records relating to this period.

"Brave old Virginia—proud you well may be,
When you retrace that glorious dynasty
Of intellectual giants, who were known
As much the nation's children as your own—
Your brilliant jewels, aye, you gave them all,
Like Sparta's mother, at your country's call!
The Senate knew their eloquence and power,
And the red battle in its wildest hour.
No matter whence—to glory or the grave—
They shone conspicuous, bravest of the brave.
One o'er the bravest and the best bore sway—
Bright is his memory in our hearts to-day!
His bosom burned with patriotic fire—
Virginia's son became his country's sire;
And in those lofty claims we proudly vie,
He was our brother of the Mystic tie."

LODGES IN THE ARMY

Washington reached Cambridge, Massachusetts, on the 2nd of July, 1775, and on the next day took command of the army. There were gathered around him a band of men determined to defend their liberties. But the year closed dark and gloomy for the prospects of the army. Mrs. Washington left Mount Vernon late in the fall to spend the winter months at headquarters, and some of the officers were also joined by their wives, but the other officers and soldiers had few pleasures in their

winter-quarters to make them forget the homes they had left.

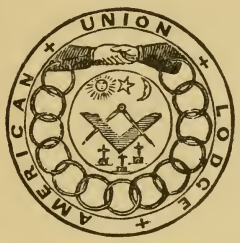
During the French and Indian War, military Lodge warrants had been granted by the Grand Lodge of Massachusetts to the brethren in the army; and at the close of their wearisome marches, and in their cheerless camps, the Masonic Lodge-room became a bivouac in the tired soldier's life, where his toils and privations were forgotten, and the finest feelings of his heart were cultivated. While the Connecticut line of the army were encamped during this winter at Roxbury, near Boston, a movement was made by the brethren in it, early in February, to establish a Masonic Lodge in their camp. For this purpose they applied to the Grand Lodge of Massachusetts, of which John Rowe was Grand Master, and Colonel Richard Gridley his Deputy, for the necessary authority. This petition was granted.

This Lodge was called the American Union Lodge, and was one of the most famous army Lodges during the American Revolution. Both its name and the device on its seal were significant of the aid lent by Masonry in the hour of our country's need. Both were expressive of the great sentiment which then pervaded the American heart. If liberty was its keynote, union was its watchword. The

union of the Anglo-American colonies for mutual defense had been proposed in 1741, by Daniel Coxe of New Jersey, the first Provincial Grand Master of America. It had again been advocated in 1754 by Dr. Franklin, Provincial Grand Master of Pennsylvania, who also symbolized the idea at the close of an essay, which he published on this subject, by a wood-cut representing a snake divided into parts, with the initial letter of each colony on a separate part, underneath which he placed the motto, "JOIN OR DIE."

The purposes for which both Coxe and Franklin had unsuccessfully advocated a federal union of the colonies, had been to protect them against the French. When the Revolution commenced, and the union of the colonies against British aggression was urged, many of the newspapers adopted Franklin's device and motto. When the union had been accomplished, the device was changed and a coiled rattlesnake with its head erect to strike was substituted, with the motto, "DON'T TREAD ON ME." Both these devices and mottoes were inscribed on flags and other ensigns of war for the provincial troops at the commencement of the Revolution. This device, as a colonial emblem, was soon after changed to a circle consisting of a chain with thirteen links, containing in each an initial letter of

one of the thirteen colonies. It was also placed upon some of the currency of the colonies as early as 1776.



Seal of American Union Lodge

The seal of the American Union Lodge bore the same popular American idea in its symbolism, having as its principal device a chain of thirteen circular links, around a central part, on which was the square and compasses, with the sun, moon, and a star above, and three burning tapers beneath them, the extremities of the chain being united by two clasped hands. For the leading idea of the symbolism of the chain representing the union of the colonies, the brethren were probably indebted to Dr. Franklin, who visited the American camp in 1776, as one of the committee from Congress to confer with Washington on the affairs of the war. The seal is supposed to have been engraved by Paul Revere, the distinguished Mason and patriot of Massachusetts, who was often employed at that period to engrave such designs.

The number of military Lodges rose to ten during the Revolution, one warranted by New York,

two by Massachusetts and seven by Pennsylvania, and the tradition is well established that during the most trying periods of the Revolution, notably at Valley Forge and at Newburgh, Washington found time to foregather in Lodge on the level with his Masonic brethren.

FREEMASONRY IN THE REVOLUTION

When Washington arrived at Cambridge to take over the command of the Continental forces, July 2, 1775, he was known as a slave owner, an aristocrat, and a Churchman. He had been passed over native generals to the supreme command among a people, democratic, simple, hardworking and dissenters to the backbone, who regarded Episcopacy as little short of Papistry. An amusing instance of the intensely democratic character of the Army is the case of a Captain of horse who was once observed shaving a private on the parade ground! The effect of Freemasonry upon the democratic sentiments of Washington himself, and upon the attitude of the Army in loyally accepting his appointment as Commander-in-Chief, affords grounds for the most interesting speculations. The known facts are that a number of the most popular and influential officers of the army, including several New England generals, were Ma-

sons with whom the Commander-in-Chief was in fraternal intercourse, and that Washington is reputed to have sat in a Lodge at Cambridge of which an Orderly-Sergeant was Master.

Throughout the Revolution the influence of Freemasonry was a decisive one both in the halls of Congress and upon the battlefield. The mere recital of the names of statesmen and warriors of revolutionary fame who were members of the Craft, coupled with the known facts concerning Washington's Masonic activities, will suggest to the student of American history how much the confidence and support of his Masonic brethren must have sustained the Commander-in-Chief during the darkest hours of the Revolution.

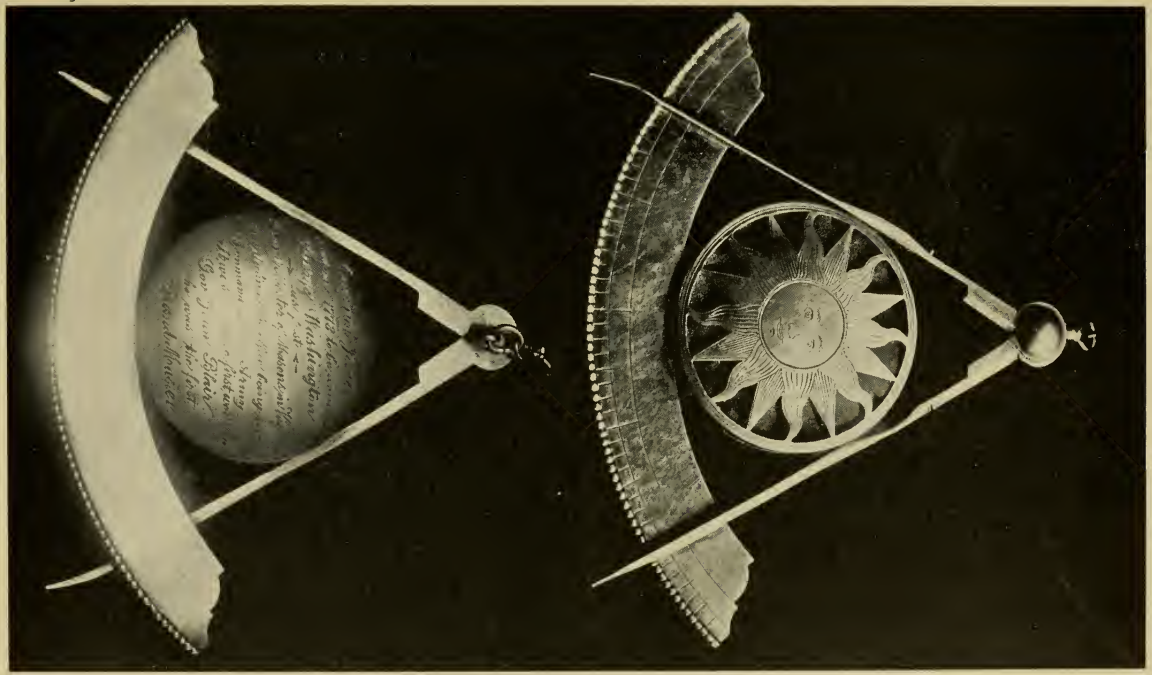
Among Masonic statesmen occur the names of James Otis, Paul Revere, Peyton Randolph, John Hancock, Benjamin Franklin, Roger Sherman, Robert Livingston, John Jay, Robert Morris and many others.

Among Washington's generals who were Masons were Nathaniel Greene, Ethan Allen, William Moultrie, "Mad Anthony" Wayne, "Lighthorse" Harry Lee, John Stark, Israel Putnam, Francis Marion, John Sullivan, Baron Steuben, Lafayette and many more.

THE DARKEST PERIOD IN AMERICAN MASONRY

The close of 1776 was the darkest period in the history of American Masonry. Every Grand East on the American continent was shrouded in darkness. Massachusetts, Virginia and North Carolina had each lost a Grand Master since the commencement of the war; the old Grand Lodge of New York was dissolved by its Grand Master, Sir John Johnson, fleeing from his home, and becoming an officer in the British army. The labors of the Grand Lodge of Pennsylvania were suspended, and their hall was soon afterwards made a prison-room for citizens who were disaffected to the American cause.

In the spring of 1777 a ray of light arose in the East. The members remaining of Dr. Warren's Grand Lodge were convened, and they resolved, that as the political head of this country had destroyed all connection between the States and the country from which the Grand Lodge derived its commissioned authority, Great Britain, it was their privilege to assume elective supremacy, and they accordingly elected Joseph Webb their Grand Master.



Jewel of the Grand Masters of Masons in Virginia, made to be worn by George Washington as the first Grand Master

WASHINGTON PROPOSED AS GRAND MASTER OF VIRGINIA

Virginia, too, in May of the same year, called a convention of its Lodges, and this body recommended George Washington to its constituents as the most proper person to be elected the first independent Grand Master of Virginia. Washington at that time had no official position in Masonry, and he modestly declined the intended honor, when informed of the wish of his Virginia brethren, for two reasons: first, he did not consider it Masonically legal that one who had never been installed as Master or Warden of a Lodge should be elected Grand Master; second, his country claimed at the time all his services in the tented field. John Blair, the Master of Williamsburg Lodge, who was an eminent citizen of Virginia, was therefore elected in his stead. The present jewel of the Grand Master of Virginia was made for Washington, and has been worn ever since by the Grand Masters of Virginia.

THE FIRST DEDICATION TO WASHINGTON

The British troops evacuated Philadelphia and the campaign of 1778 closed with the contending armies in nearly the same position as they were in the summer of 1776. In the latter part of Decem-

ber, Washington visited Philadelphia, where Congress was in session; and while there the Grand Lodge of Pennsylvania celebrated the festival of St. John the Evangelist. Washington was present on the occasion, and was honored with the chief place in the procession, being supported on his right by the Grand Master, and on his left by the Deputy Grand Master. More than three hundred brethren joined in the procession. They met at nine o'clock, at the college, and being properly clothed, the officers in the jewels of their office and other badges of their dignity, the procession moved at eleven o'clock and proceeded to Christ Church where a Masonic sermon for the benefit of the poor was preached by the Rev. Brother William Smith, D.D., Grand Secretary of the Grand Lodge of Pennsylvania. In it he beautifully alluded to Washington, who was present, as the Cincinnatus of America; saying also, "Such, too, if we divine aright, will future ages pronounce the character of a . . .; but you will anticipate me in a name, which delicacy forbids me on this occasion to mention. Honored with his presence as a brother, you will seek to derive virtue from his example."

This sermon by Dr. Smith was published soon after by direction of the Grand Lodge and the profits arising from its sale were given to the poor.

More than four hundred pounds were collected for the relief of the poor, and the Grand Lodge of Pennsylvania was made on this occasion the almoner of Washington's bounty.

An ode commemorative of Washington's participation in the ceremonies, and the position he occupied, was written a few months afterwards by Colonel John Park, a distinguished member of American Union Lodge, addressed to Colonel Proctor, of Pennsylvania, bearing date, February 7, 1779, in which he says:

> See Washington, he leads the train,
> 'Tis he commands the grateful strain;
> See, every crafted son obeys,
> And to the godlike brother homage pays.
>
> . . . . . .
>
> Let fame resound him through the land,
> And echo, *'Tis our Master Grand!*
>
> . . . . . .
>
> 'Tis he our ancient craft shall sway,
> Whilst we, *with three times three,* obey.

THE ATTEMPT TO ELECT WASHINGTON GRAND MASTER OF THE UNITED STATES

AT the close of 1779, Washington's headquarters were again at Morristown, New Jersey, where they had been during the winter of 1776-77. Here the American Union Lodge was again at work, and also other military Lodges, which had been organized in the American army.

At a meeting of this Lodge, held on the 15th of December, its records show that its Master, Major Jonathan Hart, was appointed one of a joint committee from the various military Lodges in the army "to take into consideration some matters for the good of Masonry." At the festival on the 27th, "a petition was read, representing the present state of Freemasonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over said States."

The events we are now sketching are of great imterest, not only to the Masonic history of Washington, but also of the Masonic history of our country.

An emergent meeting of the Grand Lodge of Pennsylvania convened at Philadelphia, on the 13th of January, 1780, to consider the propriety of appointing a Grand Master over all the Grand Lodges formed or to be formed in the United States, and its records show that:

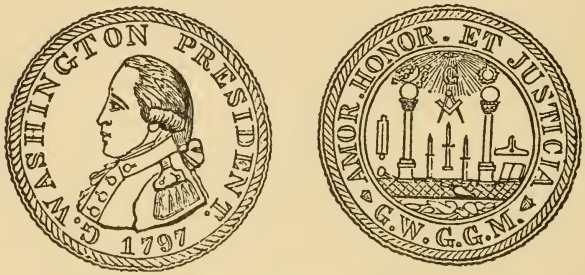
"The ballot was put upon the question whether it be for the benefit of Masonry, that a Grand Master of Masons throughout the United States shall now be nominated on the part of this Grand Lodge; and it was unanimously determined in the affirmative. . . . His Excellency, George Washington, Esq., General and Commander-in-chief of the Army of the United States, being first in nomination, he was balloted for as Grand Master, and elected by the unanimous vote of the whole lodge."

The Grand Lodge of Massachusetts having submitted the consideration of the matter to her subordinates, one of her subordinate Lodges at Machias, Maine, passed resolutions favorable to the movement. The Grand Lodge of Massachusetts, however, having more fully considered the subject, thought the election of a General Grand Master of the United States premature and inexpedient.

This correspondence with the Grand Lodge of Massachusetts was the last effort made by the Grand Lodge of Pennsylvania to establish a General American head over all the Lodges in this country; and in later times, when the project was advocated by

other grand bodies, her voice was invariably against it.

From the action of the Grand Lodge of Pennsylvania in 1780 undoubtedly arose the widespread appellation of the title of General Grand Master for Washington, an historical error. There is no doubt that in the minds of all his Masonic



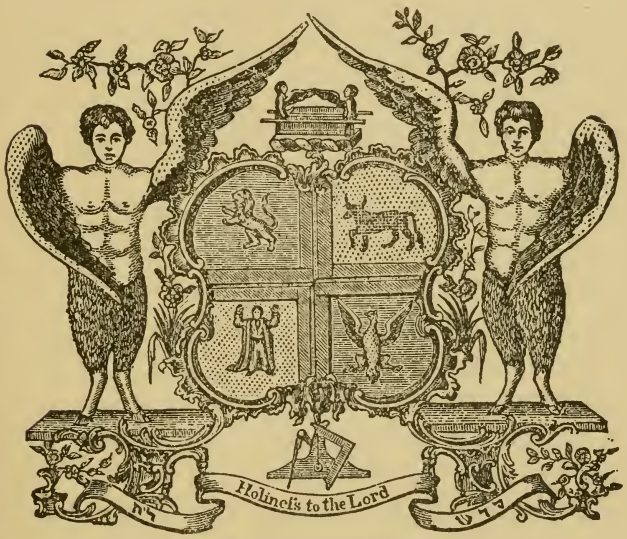
Washington Masonic Medal, 1797.

compeers after the independence of the country was attained, he was justly regarded as the GREAT PATRON OF THE FRATERNITY IN AMERICA, and this veneration led many to believe at the time of his death, and long after, that he had held official rank as GENERAL GRAND MASTER.

This illusion was also perpetuated by a Masonic medal, struck in 1797, having on one side the bust of Washington in military dress, and the legend, "G. WASHINGTON, PRESIDENT, 1797." On

the other side were the emblems of Masonry, surrounded by the inscription, *Amor, Honor, Et Justicia,* and the initials, "G. W., G. G. M."

Although the Grand Lodge of Pennsylvania did



Arms of the Freemasons.

not succeed in creating a General Grand Mastership and elevating Washington to that office, as was its desire, and also that of the military Lodges of the Army, from whom the proposition first sprang, yet that grand body still continued to regard him as first among American Masons.

THE NEWBURGH ADDRESS

A striking instance of the influence of Washington as a man and a Mason occurred at Newburgh where the army was quartered in the interval between the capture of Yorktown and the evacuation by the British of New York. A rumor had gained credence that Congress intended to disband the army without pay. The spirit of mutiny was rife and an anonymous circular was issued calling a meeting of officers to consider their refusal to lay down their arms. By previous arrangement with loyal officers, Washington caused to be elected as chairman, Gates, one of the ringleaders of this meeting, thus keeping him off the floor. The meeting was called in a log building which had been erected as a Masonic Temple and in which Washington had sat in Lodge with many of the officers present. He attended the meeting in person and delivered an address advising prudence and moderation and, by his counsels, in the opinion of historians, quelled an incipient rebellion, which, had it broken out, might have had the gravest consequences.

On September 22, 1782, as shown by the original records, now in possession of the Grand Lodge of New York, Washington was a visitor at Solomon's Lodge No. 1, at Poughkeepsie.

AFTER THE REVOLUTION

THE close of the Revolution, and the time for the disbanding of the army having drawn near and no definite action having been taken by the Masonic fraternity either in the army or in the country at large, to constitute Washington as the head of all Masons, the affectionate regard of the officers for their commander and for each other led them to form an association among themselves, having the social features of the Masonic institution as its leading principle.

THE SOCIETY OF THE CINCINNATI

The idea of the Society of the Cincinnati is said to have originated with General Knox who communicated his plan to Baron Steuben. It was designed by inculcating benevolence and mutual relief to perpetuate the friendships of the officers of the army, and their descendants, and to incite in their minds the most exalted patriotism. At a general meeting of the officers on the 13th of May, 1783, with the approbation of Washington, they instituted

the "Society of the Cincinnati," and he became its first president and continued to hold the office until his death.

On June 24, 1784, at a banquet held at Wise's Tavern, then the meeting place of Alexandria Lodge No. 39, Pennsylvania register, he accepted honorary membership in that Lodge, thereby becoming a Pennsylvania Mason.

In August, 1784, Lafayette visited Washington at Mount Vernon and there presented to him a Masonic apron of white satin, embroidered in colored silks with various Masonic emblems by Mme. Lafayette. This apron is now preserved in the museum of the Grand Lodge of Pennsylvania.

From 1783–84 as shown by the minutes of Alexandria Lodge No. 39, Washington attended numerous meetings.

In 1785, the Grand Lodge of New York formed for itself a new Book of Constitutions which was dedicated to Washington as follows:

"To His Excellency George Washington, Esq.:

"In testimony, as well of his exalted services to his country, as of his distinguished character as a Mason, the following Book of Constitutions of the ancient and honorable Fraternity of Free and Accepted Masons, by order, and in behalf of the Grand Lodge of the State of New York, is dedicated."

WASHINGTON MASTER OF ALEXANDRIA LODGE NO. 22

The records of Alexandria Lodge No. 22, under the date of November 22, 1788, contain the copy of the following letter:

"The brethren of Lodge No. 39, Ancient York Masons, were congregated, and have hitherto wrought under a warrant from the Grand Lodge of Pennsylvania, who having since the Revolution declared themselves independent of any foreign jurisdiction, and also notified us that it was necessary that we should renew our warrant under the new established Grand Lodge; the brethren comprising this Lodge, taking the same under consideration, and having found it convenient to attend the different communications of that honorable society in Philadelphia, and as a Grand Lodge is established in our own State in Richmond agreeable to the ancient landmarks, whose communications we can with more ease and convenience attend, have at sundry preceding meetings resolved to ask your honorable society for a new warrant, which has already been communicated to you by letter, and also by our Brother Hunter personally . . . and pray that it be granted to us.

"It is also the earnest desire of the members of this Lodge that our Brother George Washington, Esq., should be named in the charter as Master of the Lodge.

The Grand Lodge of Virginia, in accordance with this request, granted a new warrant to the Lodge at Alexandria, constituting Brother George Washington its first Master under its new warrant; and its registry number

was changed from No. 39 of Pennsylvania, to No. 22 of Virginia.

In March, 1789, Washington was made an Honorary Member of Holland Lodge, New York.

On August 17, 1790, he was presented with an address by King David's Lodge, Newport, Rhode Island.

In 1791, the Grand Lodge of Virginia Book of Constitutions was dedicated to Washington.

On January 21, 1792, he was presented with an address by the Grand Lodge of Pennsylvania, at Philadelphia.

On November 8, 1798, when he had been called from retirement to accept command, with the rank of Lieutenant-General, of a Provisional army ordered by Congress to be raised by reason of the danger of war with France, he was presented with an address by the Grand Lodge of Maryland.

INAUGURATED AS PRESIDENT

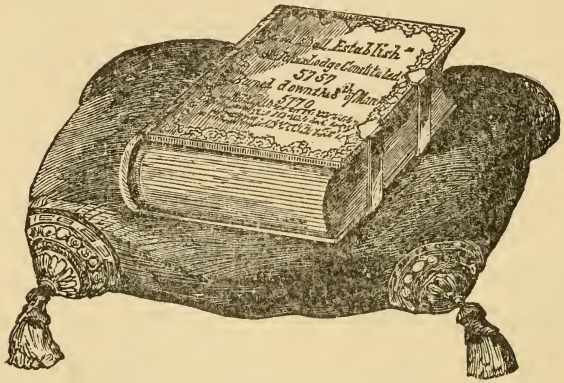
THE State of New York has the honor of conferring upon Washington one of the most distinguished Masonic honors he received. It furnished the Bible and the Grand Master who administered to him the oath of office as President of the United States.

Washington left his home on the 16th of April, 1789, for the inauguration at New York City. At Alexandria, at Georgetown, at Baltimore, at Philadelphia, at Trenton, and at Elizabethtown he was greeted by crowds of his fellow citizens, who publicly honored him by festivities, civic decorations, and laudatory addresses. Washington wished to avoid all ostentatious display, but the great heart of America was full of love for him, and blessings were showered upon his head and flowers strewn along his pathway.

These various public demonstrations are recorded on the pages of our country's history, and need not be repeated here. It was as if he was passing through the spring fields of a country where tender

plants, whose buds had been crushed by war, were now putting forth blossoms to hide the blood stains left during the War of the Revolution.

Washington reached New York on the 23d of April, and the 30th of the same month was the day fixed for his inauguration. On that occasion Gen-



The Bible on which Washington Took the Oath of Office, as President.

eral Jacob Morton was marshal of the day. He was the Master of St. John's, the oldest Lodge in the city, and at the same time the Grand Secretary of the Grand Lodge of New York. General Morton brought from the altar of his Lodge the Bible with its cushion of crimson velvet, and upon that sacred volume, Robert R. Livingston, Chancellor of the State of New York and Grand Master of its Grand

Lodge, administered to Washington his oath of office as President of the United States.

Having taken the oath, Washington reverently bowed and kissed the sacred volume. The awful suspense of the moment was broken by Chancellor Livingston who solemnly said: "*Long live* GEORGE WASHINGTON, *President of the United States!* A thousand voices at once joined in repeated acclimations, LONG LIVE GEORGE WASHINGTON!"

A memorial leaf of this Bible was then folded at the page on which Washington had devoutly impressed his lips; and the volume was returned to St. John's Lodge and placed upon its altar. A few years later it was again taken from its resting place, and borne in solemn procession by the Masonic brethren of New York City, who met to pay funeral honors to the memory of Washington. It is still in possession of St. John's Lodge No. 1, and valued highly as a sacred memento. The last time this Bible on which Washington took the oath of office as the first President of the United States on April 30, 1789, on the steps of the Federal Building in Wall Street, New York City, played an important part in the official life of the nation was when Brother Harding requested that he be granted the privilege of taking the oath of office as President of the United

States on this same Bible. The request of Brother Harding was granted, and Grand Master Robinson of the Grand Lodge of New York accompanied the Committee of St. John's Lodge, consisting of the Master, Brother Frederick A. Onderdonk and Past Masters Brothers George T. Montgomery, George H. Phillips, John J. Morrow and Charles H. Hamilton, who were appointed to escort and guard the Bible and witnessed from a prominent place on the inaugural stand the consummation of Brother Harding's desire.

On this famous Bible, that priceless treasure of St. John's Lodge, Brother Harding promised and swore to defend the Constitution and fulfill the great office of President, pressing his lips on that verse in the prophecy of Micah which asks "What doth God require of thee but to do justice, to love mercy and to walk humbly before thy God?" to which he referred at the close of his powerful address with these inspiring words of dedication and consecration:

THIS I PLIGHT TO GOD AND COUNTRY

Shall we not rejoice in the knowledge that the Masonic spirit of Brother George Washington still lives in the heart and dominates the will and purpose of the Brother Mason whom his fellow-

Where the Mother of Washington Lived from the American Revolution to the Time of Her Death

This Home was Bought by George Washington in 1772.

countrymen have elevated to the highest office in the land?

The memory of Washington's oath of office taken upon this Bible, is perpetuated by the following inscription, beautifully engrossed and accompanied by a miniature of Washington from an engraving by Leney, prepared by order of the Lodge. The closing poetic lines were written by the Rev. Dr. Haven, of Portsmouth, New Hampshire, on Washington's visit to that town in 1789, in answer to an enquiry by what title he should be addressed. The committee appointed by the Lodge to form this memorial were sworn on the same volume to faithfully perform their duties.

WASHINGTON'S LAST VISIT TO HIS MOTHER

Before Washington left Mount Vernon for the inaugural ceremonies he visited his mother at Fredericksburg for the last time. Again he had come to her to say that his country demanded his services, but that when the public interest permitted he would return. She interrupted him by saying: "You will see my face no more. My great age, and the disease that is approaching my vitals, warns me that I shall not be long for this world. But go, George, fulfill the high duties which heaven appears to assign you; go, my son, and may

ON THIS SACRED VOLUME

On the 30th day of April, A. M. 5789, in the City of New York,
Was administered to
GEORGE WASHINGTON
The first President of the United States of America
THE OATH
To support the Constitution of the United States.
This important ceremony was performed by the Most Worshipful
GRAND MASTER
Of Free and Accepted Masons of the State of New York
ROBERT R. LIVINGSTON
Chancellor of the State.

Fame spread her wings, and loud her trumpet blew:
Great Washington is near! What praise his due?
What title shall he have? She paused—and said,
Not one; his name alone strikes every title dead!

Washington's Farewell to His Mother

heaven's and your mother's blessing always attend you."

Washington had learned during his eventful life to meet with composure the dangers of the battle-field, the frowns of adversity, and the smiles of fortune, but the tenderness of his mother's words and the maternal look and tone with which the words were spoken overcame every restraint he had placed upon his feelings, and he leaned his head upon her shoulder as if he were again a boy, and the furrows in his cheeks were wet with unwonted tears.

The words of his mother were indeed prophetic for she died the following autumn, and was buried in a spot she herself had chosen. It was near a romantic ledge of rocks, where she had often resorted to pray, and the sylvan bethel where a mother's prayers were offered for Washington, is now hallowed by that mother's grave. What spot on American soil is more sacred!

LAYING THE CORNER-STONE OF THE CAPITOL

The corner-stone of the Capitol of the United States of America, in the City of Washington, was laid on the 18th day of September, 1793, in the Masonic Year 5793, in the thirteenth year of American Independence, in the first year of the second

term of the presidency of George Washington, whose virtues in the civil administration of his country guided it through the storms of the earliest years of our national life, and whose military valor and prudence established its independence. The corner-stone was laid by the President of the United States, in concert with the Grand Lodge of Maryland, several Lodges under its jurisdiction, and Lodge No. 22, from Alexandria, Virginia.

Washington, although holding at this time no official rank in Masonry, except that of Past Master of Lodge No. 22, at Alexandria, clothed himself for the occasion with an apron and other insignia of a Mason, and was honored with the chief place in the procession and ceremonies. The gavel which he used on that occasion was ivory, and is now in possession of Lodge No. 9, at Georgetown, which was represented by its officers and members in the procession. No act of Washington was more historic than this, and yet it finds no place on the pages of our country's history. It was he who was first in the hearts of all men, honoring Masonry by his profession as a brother, and sanctioning by his participation as the chief actor in its highest public ceremonies, its claim as an institution worthy of national confidence and regard. And yet the compilers of our country's annals have ignored the fact

or left it unrecorded on their pages, until their silence has been made to testify that Washington disdained publicly to avow himself a Mason. But he stood on that occasion before his brethren and the world as the representative of Solomon of old who the Jewish historian says, "laid the foundation of the Temple very deep in the ground; and the materials were strong stones, such as would resist the force of time."

THE DEATH OF WASHINGTON

Departed this life on the 14*th of December* 1799, *Aet.* 68

"Ere mature manhood marked his youthful brow,
He sought our altar and he made his vow—
Upon our tesselated floor he trod,
Bended his knees, and placed his trust in God!
Through all his great and glorious life he stood
A true, warm brother, foremost e'er in good;
And when he died, amid a nation's gloom,
His mourning brethren bore him to the tomb!"

THE sun had passed its meridian before the Fraternity and military escort arrived from Alexandria. The Masonic apron and two crossed swords were then placed upon the coffin, a few mystic words were spoken, and the brethren filed by the noble form, majestic even in death, and took a sad last look at one they had loved so well. Alas, the light of his eye and the breathing of his lips in fraternal greeting were lost to them forever on this side of the grave!

Down the shaded avenues that led from the mansion to the Potomac was seen a vessel at anchor

with its white sails furled, awaiting the procession's forming. The cavalry took its position in the van, and next came the infantry and guard, all with arms reversed. Behind them followed a small band of music with muffled drums and next the clergy, two and two. They were four in number—Rev. Dr. Muir and the Rev. Messrs. Davis, Maffitt, and Addison—the first three of whom were Masons and members of Lodge No. 22, at Alexandria. Then followed Washington's war-horse, led by two grooms dressed in black. It was riderless that day, but carried saddle, holsters, and pistols. Next was placed the body on its bier, covered with a dark pall. Six Masonic brethren attended it as pall-bearers. They were Colonels Gilpin, Marsteller, and Little on the right, and Colonels Simms, Ramsey, and Payne on the left, all members of Washington's own Lodge. Each of them wore on his left arm an ample badge of black crepe, which may still be seen, together with the bier on which the body was borne, in the museum at Alexandria. The relatives and a few intimate family friends then followed as principal mourners. Then came the officers and members of the Lodge and other Masonic brethren, all as mourners.

The officers of the corporation of Alexandria then took their places behind the Masonic Frater-

nity; citizens followed, preceded by the overseers of the Mount Vernon estate, and the domestics of the estate closed the procession.

Masonic Funeral Ceremonies at Mount Vernon

The Rev. Mr. Davis closed the burial service with a short address. There was a pause—and then the Master of the Lodge performed the mystic funeral rites of Masonry, as the last service at the

burial of Washington. The apron and the sword were removed from the coffin, for their place was no longer there. It was ready for entombment. The brethren one by one cast upon it an evergreen sprig, and their hearts spoke the Mason's farewell as they bestowed their last mystic gift. There was breathless silence there during this scene. So still was all around in the gathered multitude of citizens, that they might almost have heard the echoes of the acacia as it fell with trembling lightness upon the coffin lid. The pall-bearers placed their precious burden in the tomb's cold embrace, earth was cast on the threshold and the words were spoken—*"Earth to earth—ashes to ashes—dust to dust"*—and the entombment of Washington was finished. The public burial honors of Masonry were given by each brother with uplifted hands, saying in his heart, "Alas! my brother! *We have knelt with thee in prayer, we have pressed thee to our bosoms, we will meet thee in heaven!*" The cannon on the vessel and on the banks above them then fired their burial salute, and Mount Vernon's tomb was left in possession of its noblest sleeper.

Through the lone shadows dim
We follow him
Whose face we no more see,
Holding in deathless memory
The love we found in him.

He hears the rush of unseen wings,
The hush of lonely silent things
That softly float
In dreamland's boat
From sun-kissed shores of memory.

Forgive the selfishness of men
Who call thee friend,
Yet wish thee back with us again!
It mars the happiness of him
Who now is with the Cherubim!

PART II

GREAT AMERICAN MASONS CONTEMPORARY WITH WASHINGTON

REVOLUTIONARY MASONS

IF Virginia produced a Masonic Washington Pennsylvania vies with her in claiming a Masonic Franklin, that name so intimately associated with Washington, whose staff in civil life was no less potent than the sword of Washington, in war. It was in the argument of James Otis, a brother Mason of the First Lodge, at Boston, against the Writs of Assistance, that greatly aided the independence and liberty of the Colonies. John Hancock, Joseph Warren, and Paul Revere were Masons, all being later Grand Masters of the Grand Lodge of Massachusetts. Paul Revere, known to every school boy, who rode through "Middlesex village and farm, for the country folk to be up and arm," chose to assist him in hanging the "lanterns aloft in the belfry arch of

the North Church tower, one if by land and two if by sea," John Pulling, a member of Marblehead Lodge, while Joseph Warren selected William Dawes, another Mason, to perform the same errand as Revere, across the country from Roxbury. John Hancock gave his fortune to the cause of the Colonies, and Joseph Warren, being at the time the Grand Master of Masons, gave his life in the battle of Bunker Hill, the fatal shot being fired across the breastworks laid out by Richard Gridley as civil engineer, who took part in the battle, and at the time was Deputy Grand Master of Masons.

The First Lodge of "Ancient" Masons in Boston met at the Green Dragon tavern, "that nest where patriot plots were hatched." The disguise of Indians were assumed by the greater part of those who threw the hated tea into the tide, and the records of St. Andrew's Lodge at one place bear the laconic statement, "Consignees of Tea took the brethren's time."

This tavern, also known as the "Freemasons Arms," was described by the royal Governor as a "nest of sedition" and by Daniel Webster as the "Headquarters of the Revolution," a name to which it has undoubted claim.

It was a two-story brick building on a little lane

off Union Street, near the shores of the Mill Pond. It was purchased by St. Andrew's Lodge before the Revolution (1770) and the site is still owned by them. The building was taken down in 1828. Here met the North End Caucus, the Sons of Liberty, Paul Revere's famous Club and other Revolutionary bodies. "How much 'treason,'" says the historian Drake, "was hatched under this roof will never be known. But much was unquestionably concocted within the walls of the Masonic Lodge."

It was to men active in these and similar patriotic scenes that George Washington came to assume command of the Colonial army under the historic elm at Cambridge. It needed not the slow growth of confidence to enable Washington to know and try these men, for he found already those "to whom the burdened heart could pour out its sorrows, to whom distress could prefer its suit," with whom friendships and confidences existed at once with the hand clasp, and with whom coöperation and action were immediate.

The controversy and rivalry between the "Ancient" and "Modern" Grand Lodges in England had important consequences in the Colonies. In brief, the original Grand Lodge in England, improperly called "Modern," had "a noble brother

at their head" and was strongly inclined to be aristocratic, not to say snobbish. The "Ancient" Grand Lodge was formed by seceders with the avowed object of reviving the purer democracy of the old Lodges. They promptly admitted as members certain artisans and laborers in London who had been made Masons in Ireland but who, by reason of their lack of money and social position, had been excluded from the "Modern" Lodges.

The same difference obtained in the Colonies. The "Modern" Lodges, generally speaking, were patronized by the royal Governors and other British civil and military officers and for the most part sympathized with the Crown. The "Ancient" Lodges were composed of merchants, mechanics and laborers. They were intensely democratic and sympathized with the cause of Independence.

Our revolutionary fathers, at first averse to war with England and separation from the mother country, when finally forced to the issue, became not only political but religious, social, and fraternal overturners. Before this expanding force the Provincial Grand Lodges and Grand Masters, instituted by and operating under the authority of foreign jurisdictions, gradually passed away and American independent Lodges superseded the English, Scotch, and Irish Jurisdictions.

Jefferson, aroused by the conduct of the British Parliament and imbued with radical ideas of republican simplicity, became the leader and the most aggressive in the movement to abolish all things English. In his revision of the Colonial statutes, he wiped out the power of the Church of England in America and gave to the world its first taste of absolute legalized religious liberty. His law of descent destroyed the system of primogeniture existing under the old régime, while his satirical pen held up to scorn and ridicule the pomp and display of Cavalier society, and sounded the death knell of aping English customs, even in the Old Dominion. This violent spirit of revolt, grounded in deep resentment, permeated all classes and the advanced ideas of Otis, Franklin, the Adamses, Henry, and Jefferson were welcomed with satisfaction.

The spirit of the delegates who met in Williamsburg, May 6, 1777, "for the purpose of considering the state of the fraternity in Virginia, its needs, and to canvass the question of placing at the head of the Craft a Grand Master" was that of most Masons of America at this time. They gave four reasons why a Grand Master should be appointed and a Grand Lodge organized.

"*First,* We find that the Lodges in this State

hold their charters under five distinct and separate authorities, viz.: The Grand Master of England, Scotland, Ireland, Pennsylvania and America * (the last at second hand).† Of course all have a right to appoint their deputys, who can claim no authority over those not holding his prin-

* There was no real Grand Lodge of America at this time. It expired with the death of Grand Master Montfort in 1776. Cabin Point Royal Arch Lodge derived its Charter from Grand Master Montfort, Apirl 13, 1775. It seems that some years afterwards the Grand Lodge at Richmond questioned the legality of the charter of this Lodge and in order to satisfy the companions, Mr. Henry Montfort sent them Joseph Montfort's commission, which was later returned with the following letter:

Cabin Point, Va., May 15, 1789.

Worthy Brothers:

As a safe conveyance of papers of consequence from this place to Halifax is seldom to be met with, I enclose to the particular care of Dr. John I. Ammon, your Charter, which was brought into this place by my son who received it from Mr. Henry Montfort, in order to satisfy the Grand Lodge at Richmond concerning some doubts, concerning a degree of Masonry of the Cabin Point Royal Arch Lodge, which proved perfectly satisfactory. In the name of our lodge I return you sincere thanks for the use of your Charter and wish it safe to hand.

I am with appreciative esteem, worthy brother

Your most obedient and humble servant,

JAMES BELCHER, SR.

Master, Cabin Point, Royal Arch Lodge.

It is worthy of note that Brother Belcher signs himself, "Master" of Royal Arch Lodge, while today his title would be High Priest of a Royal Arch Chapter. Mr. Henry Montfort, referred to, was the only son of Grand Master Montfort. He was a member of the Grand Lodge of North Carolina.

† This refers to Cornelius Harnett appointed by Grand Master Montfort as Deputy Master. Harnett's authority was repudiated. With the death of Montfort, in 1776, The Grand Lodge of America expired.

cipal, Therefore any differences arising between Lodges holding differently cannot be settled for want of a common tribunal. For the same reason the Craft can never meet in annual communication, manifesting that brotherly love and affection the distinguishing characteristic of masonry from the beginning. Such divided and subdivided authority can never be productive of any real good to the Craft.

"*Secondly*, We cannot discover upon strict enquiry that Masonry has ever derived any benefit from the foreign appointment of a Grand Master in this country, they being little known, and as little acknowledged.

"*Thirdly*, Being at this time without a supreme authority, and so circumstanced as to render it impossible to have recourse to the Grand Lodge beyond the sea, should any abuse creep into the Lodges or should any body of the Brotherhood be desirous of forming a new Lodge, there is no settled authority to apply to. In this case we are of the opinion that a Grand Lodge is a matter of necessity.

"*Fourthly and lastly*. We find upon record that the Grand Lodge of England, Scotland and Ireland, founded their original right of election upon their sole authority by mutual consent, distinct and

separate from all foreign power whatever. We therefore conclude, that we have and ought to hold the same rights and priveledges Masons in all times heretofore have confessedly enjoyed."

The spirit of transition probably began with the death of the gallant Warren at Bunker Hill. His blameless life and heroic death, coupled with his untiring zeal and devotion to the Fraternity, had a tremendous influence upon the Craft at large; carried the estrangement into the Fraternal breast, and in some Colonies hastened the establishment of independent organizations. For several years, however, after Warren's unfortunate death, the authority of the Provincial Grand Lodge and Grand Masters were duly recognized. It was hard to break away from the old fraternal parent, and in nearly every instance the Army Lodges chartered during the Revolutionary War, were creatures of those provincial parents.

The existence of these Army Lodges accounts for the number of famous revolutionary characters known to have been Masons whose Masonic records cannot be consecutively traced and no discovery can be made of the time or place of their initiation, passing, or raising. Illustrious examples are Alexander Hamilton, Lafayette, John Marshall,

and there are numerous others about whose admission into the Fraternity little or nothing is positively known, and perhaps never will be. Some of these patriots became among the most prominent of the early Grand Masters and were zealous workers under the independent American plan of Masonry.

The Revolution over and the army disbanded, the military Lodges as a rule ceased their labors. Their warrants were lost, their minutes scattered or destroyed in the confusion, and, in consequence, one of the most interesting epochs in the history of the Masonic Fraternity lies buried in impenetrable darkness. Numbers of the revolutionary officers who had been members of the Order before the beginning of military operations, identified themselves with these traveling Lodges, and at the conclusion of hostilities returned to their native states, or took up their residences in other sections of the country, continued in their old or adopted homes active participation in fraternal work.

Notably among these we find General John Sullivan, first Grand Master and Governor of New Hampshire; Pierrepont Edwards, the first Grand Master of Connecticut; General James Jackson, Governor and Grand Master of Georgia; William Richardson Davies and Richard Caswell, both

Governors and Grand Masters of North Carolina; General Rufus Putnam, first Grand Master of Ohio; General Mordecai Gist, Grand Master of South Carolina; Robert R. Livingston, Grand Master of New York; De Witt Clinton; John Marshall, afterwards Chief Justice of the United States; General David Wooster of Connecticut; Franklin and Milnor of Pennsylvania; Aaron Ogden of New Jersey; Paul Revere of Massachusetts, and innumerable others who were instrumental in establishing and promoting the American institution of Masonry as it is today.

JEWISH MASONS WHO HELPED WASHINGTON

NOT many people know how our Jewish Masonic brethren helped Washington and the Colonies during the dark days of the American Revolution when our forefathers were waging the long war for American independence. As we begin this chapter we wish to mention the remarkable fact that this very intelligent and spiritually minded people find an outlet for their generous religious impulses in Masonry and kindred orders that they can find nowhere else. They transcend the barriers of race and creed which separate them from other groups of people holding different religious principles.

They cannot work on terms of religious equality either with Protestants or Roman Catholics. It is the glory of Masonry founded upon such broad and universal principles as the Fatherhood of God, the Brotherhood of man, and the immortality of the soul,—that all spiritual humanity meet in this organization on the plane of equality. Masonry

by holding up the best in each as worthy of imitation by all has the power of assimilating and molding into homogeneity the different races coming to America as no other organization has, so that the historian of the future will not fail to give due credit to the great part it has played in making American characer.

The part played by Jewish Masons during the American Revolution, when their number is considered, is one of the unwritten romances of our history, for at that time there were not more than 3000 Jews in all North America. They were duly and truly prepared for American citizenship by centuries of persecution in Europe. Out of the 46 prominent Jews, who are known to be members of Masonic Lodges at that time, more than half of them, 24, were officers in the Continental Army.

Major Benjamin Nones, a native of Bordeaux, France, who came to America in 1777, served on the staff of both Washington and Lafayette. Colonel Isaac Frank became aid-de-camp to Washington, holding the rank of colonel on his staff, and served with distinction throughout the war.

Major Nones, Captain De La Motta, Captain De Leon, three Jewish officers, carried Baron De Kalb from the field of battle, mortally

wounded, and the brave Baron was laid to rest with Masonic honors.

We should not be surprised at the part played by the Jews during the American Revolution when we remember that love of liberty and democracy is a passion which has burned with an increasing steadiness and an undiminished luster longer and stronger in their hearts than in those of any other people in the world. They rallied to the cause of the Colonies from Massachusetts in the far north to Georgia in the far south, that colony founded by the great philanthropist, statesman and Mason, General Oglethorpe, who was one of the founders of Solomon's Lodge, No. 1, Savannah, Georgia, in 1735, one of the oldest Lodges in America. Oglethorpe's friendly reception of the Jews in 1733, upon their arrival from England, has been noted by historians. The reason is simple to a Mason. Among them were such men as Isaac De Val, David Nunes, weigher for the port of Savannah, and Moses Nunes, searcher for the port of Savannah; Mordecai Sheftall and his son, Sheftall Sheftall, both of whom served on the American side during the American Revolution. Solomon's Lodge was well represented in the patriotic army. Among the patriots we find such names as Stephens, Jackson, Houston, Stirk, the Habershams, well-known Gen-

tile Georgia Masons, and the Jewish Sheftalls, father and son. Levi Sheftall, brother of Mordecai Sheftall, signed the address as President of the Hebrew Congregation of Savannah, to Washington in 1790, and was presented by General Jackson, who was the Grand Master of Masons in Georgia.

Passing northward to Philadelphia we find that some of the most distinguished members of Lodge No. 2, Free and Accepted Masons of Pennsylvania, were zealous Jewish patriots in those trying days. Among them were Solomon Bush, Isaac La Costa, Simon Nathan, Samuel Myers, Bernard M. Spitzer, Thomas M. Randall, Benjamin Seixas and Moses Cohen, most of whom were members of Mikre Israel of Philadelphia, of which Zalegman Phillips, the father of that distinguished lawyer, the late Henry M. Phillips, was Parnas, or President. These men were all Masons and stood together in sustaining General Washington in our first fight for liberty.

They were ably seconded and supported by our Brother Moses Michael Hays, of Massachusetts, Grand Master, who is buried in the ancient Jewish Cemetery in Newport, Rhode Island. The celebrated Paul Revere served as Deputy Grand Master under Hays, from which we may understand his standing and influence.

Many Philadelphia families of equal position like that of Morse, Samuel, Gratz, Phillips, Cohen, Etting, Marks, Gomez, Sartor, Pereyra, Gumpert, Peixotto, Hackenberg, Levy, Nathans, Wolf, Hyneman, Nones, Solomon, Lipman, Cromelien, Segar, Fridenberg, Da Costa, Abrahams, and a host of others who lie sleeping in the Jewish Cemetery, called Beth Hahaim, the house of the living, on Spruce Street below Ninth, Philadelphia, supported the Revolutionary cause with the same zeal they gave to their civil and religious duties.

Finally, to bring a long list of names and heroic deeds of patriotic service to a close, we cannot fail to mention two or three more who gave undying zeal to the cause of the Colonies in their agonizing birth as a new nation. These names are Hyam Salomon, Isaac Moses, Benjamin Levy and Mordecai Noah.

Hyam Salomon, member of Solomon Lodge, No. 2, Ancient York Masons, at the request of Robert Morris in the dark days of the Revolution, loáned to the Colonials $658,000, nothing of which has been repaid. He also loaned to Jefferson, Madison, Lee and others to defray their personal expenses. He was captured by the British, thrown into prison and died there. We would like to see a monument erected to him in Washington that all

the nation may know its great indebtedness to the Jewish people during the American Revolution.

Isaac Moses and Benjamin Levy also advanced considerable funds for the cause, and Mordecai Noah, of South Carolina, an officer of Washington's staff, gave $100,000 to the government for carrying on the war. These are only a few selected out of the long roll of Jewish American patriots and Masons who upheld the strong arm of Washington from 1776 till the close of the war.

In conclusion, to drop the rôle of the historian and take up that of the prophet, surely you have caught a glimpse of the unique and inestimable work the Masonic Lodge is doing to make out of the diverse races and nationalities in the United States, in spite of the discordant elements, one homogeneous people; one in hope and aspiration, one in love of our common flag and country, one in the service of humanity and God, a brotherhood and sisterhood in which each shall contribute something of worth to our common heritage, so that finally when we really learn what the Fatherhood of God and the Brotherhood of man mean, then shall come that far-off divine event when there will be neither Jew, Greek nor Barbarian, but the one family of the one God of us all! This ideal of the Masonic Lodge makes it worthy of our undying devotion and the love of every American citizen.

RIGHT WORSHIPFUL JOSEPH MONTFORT

ON the Roanoke river, eight miles from Weldon, North Carolina, is the ancient and historic village of Halifax, which has played a part out of all proportion to its size in making American history. In its palmy days it was the Capitol of the Province of North Carolina, and had a population of 1000 inhabitants; it now has 300. Here lived two men of great and outstanding importance, both in the life of Masonry and in the annals of our country. One was the Right Worshipful Joseph Montfort, who is claimed to be the first, last, and only man who was Grand Master of all Masons in America; the other Mason was John Paul Jones, the father of the American Navy and the greatest naval genius, perhaps, that ever lived. And here still stands the Temple of Royal White Hart Lodge, the oldest Masonic Temple in the World, in which the brethren of this famous lodge still hold their sessions.

WASHINGTON'S VISIT TO HALIFAX

Washington, on his tour through the Southern

States in 1791, visited Halifax. In his diary he makes the following comments:

1791. Saturday, April 16th.

. . . At this place (i.e. Halifax) I arrived about six o'clock, after crossing the Roanoke; on the South bank of which it stands.

The River is crossed in flat Boats which take a carriage and four horses at once.—At this time, being low, the water was not rapid but at times it must be much so, as it frequently overflows its banks which appear to be at least 25 ft. perpendicular height.

The lands upon the River appear rich & the low grounds of considerable width—but those lay between the different Rivers—namely Appomattox, Nottaway, Meherin, and Roanoke are alike flat, poor & covered principally with pine timber.

It has already been observed that before the Rain fell, I was travelling in a continual cloud of dust—but after it had rained some time, the Scene was reversed, and my passage was through water; so level are the roads.

From Petersburgh to Hallifax (in sight of the Road) are but few good Houses, with small appearance of wealth.—The lands are cultivated in Tobacco—Corn,—Wheat & Oats, but Tobacco and the raising of Porke for market, seems to be the principal dependence of the Inhabitants; especially towards the Roanoke.—Cotton & Flax are also raised but not entensively.

Halifax is the first town I came to after passing the line between the two States, and about 20 miles from

it.—To this place vessels by aid of Oars and Setting poles are brought for the produce which comes to this place, and others along the River; and may be carried 8 or 10 miles higher to the falls which are neither great nor of much extent;—above these (which are called the great falls) there are others; but none but what may with a little improvement be passed. This town stands upon high gound; and it is the reason given for not placing it at the head of the navigation there being none but low ground between it and the falls—It seems to be in a decline & does not it is said contain a thousand Souls.

Sunday, 17th.

Col. Ashe the Representative of the district in which this town stands, and several other gentlemen called upon, and invited me to partake of a dinner which the Inhabitants were desirous of seeing me at & accepting it dined with them accordingly.

John B. Ashe, to whom Washington refers in his diary, was a soldier of the Revolution under General Greene, a member of the Continental Congress in 1787, a representative in the Federal Congress from 1790 to 1793, and afterwards elected governor of the State.

EARLY RECORDS OF MASONS IN HALIFAX

The first meetings of the Masons in Halifax, recorded in their old Minute Book, in 1764 and

1765, are so interesting to the Masonic student that we reproduce them.

At a Lodge held at Andw. Troughtons, the 26 day of April 5764. Present the Masters Wardens and the rest of the Honorable Society. Joseph Long and Henry Dowse was Raised to the Degree of Master Masons and David Stokes and Fredk. Simmons was passed as fellow Crafts. Then the Lodge adjourned.

At a full Mason's Lodge held at the house of Daniel Lovel in the Town of Halifax on the 18th day of April in the year of Masonry 5765.

Present.

Fred K. Schulzer, G. Master	David Stokes
Daniel Lovel, D. Master	Joseph Long
Will Martin, Secretary	Henry Dowse
Robt. Goodloe, Sen. Warden	Andw. Troughton
Jas. Matt Ince, Jun. Warden	Joseph Montfort
Will Wilson, Sen. Stewart	Peter Thompson
John Geddy, Jun. Stewart	Brothers

Resolved that it shall be a perpetual rule of this Lodge that when any strange Brother shall desire to be admitted as a member thereof he shall first pay the sum Forty Shillings Virginia Currency, or the value thereof to the Treasurer for the time being and pay the expenses of that sitting in case a Lodge be called for that purpose.

Resolved that Brothers John Delsach, James Matt Ince and Joseph Long be a committee of this Lodge to meet the like number to be appointed by the Royal White Heart Lodge, with full power to settle and make

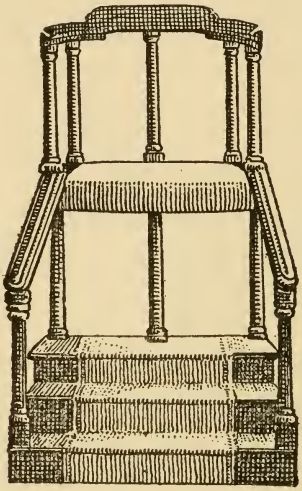
Divisions of all monies or other matters belonging to the former Royal White Heart Lodge and to settle the proportions due to each Lodge, on such terms as to them shall seem Just and Equitable, and report their proceedings to the next setting here.

Resolved that Brother Troughton's House is appointed for holding the Lodges until it is thought proper to make another choice. Then the Lodge was adjourned.

To the Masonic student these old minutes reveal some interesting facts. First, that the Master of the Lodge was called Grand Master and had a Deputy Master to assist him. We know of only one other Lodge whose Master in its earliest records was called Grand Master, and that is the Lodge at Fredericksburg, Va. If any brother knows of others will he kindly let us know? It is another important fact that the Lodge in its earliest meetings met at the homes of the brethren, and that the Master's chair, purchased in 1765, was carried to the house where the Lodge met. We have never seen any other like it. And lastly these records show that at the time they were written, in 1764, there were two Masonic Lodges in Halifax, apparently in a flourishing condition. It is not known when these Lodges were organized. The earliest spelling of the Lodge's name is Heart and not Hart.

JOSEPH MONTFORT

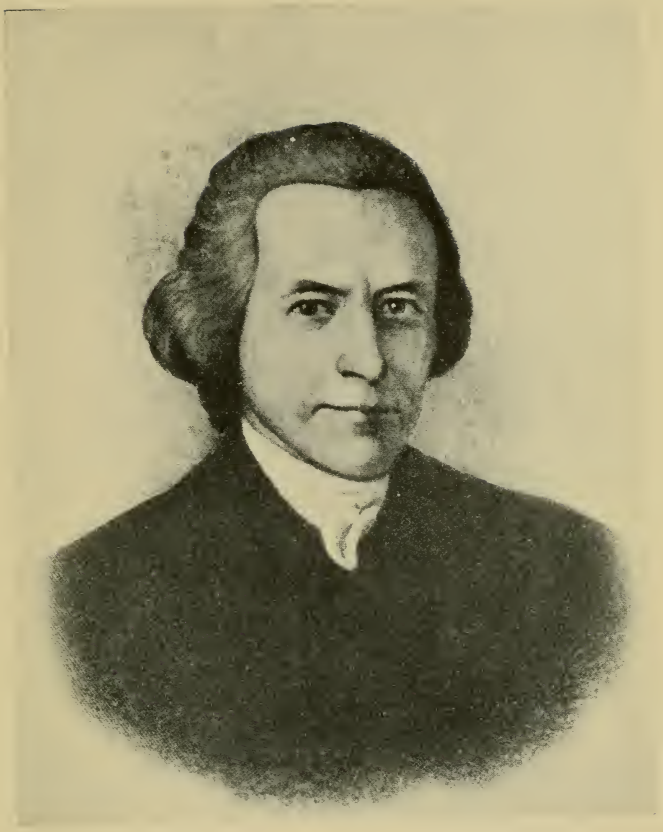
Joseph Montfort was present at the second recorded meeting of the Lodge. He came of a family which had been powerful and potent far back in the



The Master's Chair of Royal White Hart Lodge

days of Norman dominion in England, when it was allied by marriage with the royal house of the Plantagenets; but like many other noble families of those early times, its members lost their titles and estates in the civil discords which racked England throughout the succeeding centuries.

Montfort was born in England about the year



RIGHT WORSHIPFUL JOSEPH MONTFORT

Grand Master of and for America from 1771 to 1776. Master of Royal White Hart Lodge, Halifax, North Carolina from 1767 until his death, 1776

1724, and came to the Province of North Carolina, with which he was destined to be conspicuously identified for many years. In the course of time he became Clerk of the Court of Edgecomb County before Halifax County was erected out of a part of its territory. Then he became Clerk of the County Court of Halifax and of the District of Halifax, which embraced several counties, Commissioner of the town of Halifax, member of the Colonial Assembly, Colonel of the Provincial troops, Treasurer of the northern Counties of the Province, Commissioner for the Management of North Carolina Affairs in England, and a member of the Provincial Congress which met in Newbern in April, 1775.

Though a pronounced Whig in the politics of that day, failing health prevented his active participation in the Revolution, and he died in the early stages of that war, on March 25, 1776. He married Miss Priscilla Hill, November 15, 1753, a daughter of Colonel Benjamin Hill of Bertie County who had come to North Carolina from Nasemond County, Virginia. She was one of the famous beauties of that day, and lived to rear her children and train them for the responsibilities of life.

Joseph Montfort had three children, Henry

Montfort, his only son, who married but left no descendents; Mary, who married Willie Jones, the famous North Carolina statesman; and Elizabeth, who married another famous North Carolinian, Colonel John Baptista Ashe. It is from the Hon. and Mrs. Willie Jones that John Paul, the father of the American navy, took the name of "Jones."

Joseph Montfort was made a Mason before he left England, and he began at once upon his arrival to promote the interests of Masonry, and was closely identified with Royal White Hart Lodge from the time of his arrival in Halifax until his death in 1776.

ROYAL WHITE HART LODGE NO. 403 IN THE LIST OF ENGLISH LODGES

In the Old Minute Book, May 20, 1768, is the following record:

"Present: Joseph Montfort, Master; James Milner, Sr. Warden; Andrew Miller, Jr. Warden; John Thompson, Treasurer; Matthew Brown, Secretary; William Martin, one of the Stewards; Joseph Long, Peter Thompson, John Martin, David Stokes, Charles Pasteur, John Geddy and James Auld, members." "The lodge being opened in ample form, the Worshipful Master produced a charter from the Grand Master of England, to wit: Henry Somerset, Duke of Beaufort and Grand Master of Masons in England, appointing

the above named Joseph Montfort, Master, Joseph Long, Sr. Warden and Matthew Brown, Jr. Warden, a regular constituted lodge of free and accepted Masons by the name of Royal White Hart Lodge at the town of Halifax and Province of North Carolina, the same bearing date at London the 21st of March, A. L. 5767, the same being No. 403 in the list of English lodges, regular constituted, upon which the question was put whether the same should be admitted and it was then unanimously and gratefully received, and it was ordered that the Secretary write a letter to the Grand Lodge of England, returning thanks for the honor which the Grand Master had been pleased to confer on them. Then, in order that the lodge should be opened agreeable to the said Charter, this Lodge was closed.

"JOSEPH MONTFORT, Master."

To the modern Mason one of the noticeable things in the old minutes of the Lodge is that the minutes were signed by the Master and not the Secretary. I failed to notice when, in the history of this Lodge, the Secretary began to sign the minutes.

MASONIC TEMPLE BUILT

The Records of May, 1769, show that the Lodge resolved to build a Masonic Temple at Halifax:

"Whereas we, the subscribers esteem it publicly beneficial to promote society and laudably to increase the means of obtaining benefit and happiness to those whom we are most nearly connected, and whereas it is

proposed and agreed to improve a lot in the town of Halifax, to wit: No. 111, so that the accommodation thereon may serve for various purposes, particularly that of a Masonic Hall and Assembly Room, we therefore obligate ourselves, our Heirs, Executors and Administrators respectively, to pay or cause to be paid on demand, to John Thompson, Esq., his Executors or Administrators, the sums annexed to our respective names, for the purpose of improving the said lot, he with the approbation of the Royal White Hart Lodge shall think proper. Joseph Montfort, a lot and house, deed executed. Andrew Miller, ten pounds, J. O. Long, ten pounds, Frederick Schulzer, ten pounds, John Thompson, ten pounds, Alexander Telfair, ten pounds, James Milner, ten pounds, Charles Presten, five pounds, William Martin, five pounds, F. Stewart, ten pounds, David Stokes, five pounds, Peter Thompson, five pounds, Joseph Campbell, five pounds, James Auld, three pounds."

These subscriptions are all marked *paid*, and the brethren of Royal White Hart Lodge tell me that the house and lot given by Joseph Montfort was worth $1500.00 and this added to what the other brethren gave for the purpose of building this Masonic Temple, made $2000.00 subscribed and paid in one meeting. Certainly this large sum which these brethren gave shows in no uncertain way the great value they placed upon Masonry. Notice how broad their conception of Masonry

Royal White Hart Lodge, Halifax, N. C.
The Oldest Masonic Temple in the World.

was—"beneficial to promote society and laudibly to increase the means of obtaining benefit and happiness to those whom we are most nearly connected, so that it may serve for various purposes, particularly that of a Masonic Hall."

It was with awe and reverence that I was conducted through this old Masonic Temple by Brother Gary, the Clerk of the Court at Halifax. I found the building to be 30 x 30, square and two stories. The lower story has three rooms; the larger one, the entire length of the building, was used for a banquetting room, and two adjoining rooms, on either side of the stairway, were used as recitation rooms. This building has not been used for a school room since 1829, I am told; yet the blackboards are in apparently as good condition as when they were painted over a hundred years ago.

FREE MASON'S HALL IN LONDON

Joseph Montfort was the largest contributor to the building of Free Mason's Hall in London, and the brethren in Halifax tell me that it was the building of their Temple that inspired the Grand Lodge of England to build the first Masonic Temple in England. The first proceedings of the Grand

Lodge of England which refer to this Temple are as follows:

"At a quarterly communication of the Most Ancient and Honorable Society of Free and Accepted Masons under the Constitution of England, the Most Noble Prince Henry Somerset, Duke of Beaufort, etc., Grand Master, held at the Crown and Anchor in the Strand, February 6th, 1771. Present: The Hon. R. W. Chas. Dillon, Esq., D.G.M. as G.M.; Rowland Holt, Esq., S.G.W. as D.G.M.; Sir Watkyn Williams Wynne Bart, J.G.W. as S.G.W.; Chas. Taylor, Esq., P.J.G.W. as J.G.W.; Mr. Henry Jaffray, P.J.G.W.; John Alles, Esq., Prov. G.M. for Lancashire; John Devignoles, Esq., Prov. G.M. for Foreign Lodges; Rowland Berkley, G.T.; James Haseltine, G.S.; William Smith, Grand Sword Bearer; and the Masters and Wardens of several lodges, when the following contributions were paid into the general fund, viz.:

Then follows a list of fifty-five subscriptions aggregating one hundred and twenty-six pounds, the largest of which is as follows: "Joseph Montfort, Esq., of North Carolina, ten pounds and ten shillings." This was Joseph Montfort's contribution towards the building of Free Mason's Hall in London, as the funds raised during these years and at this time were applied to that purpose, and the Grand Lodge of England was soliciting subscriptions from Masons all over the world.

JOSEPH MONTFORT APPOINTED GRAND MASTER OF ALL MASONS IN AMERICA

The most important meeting perhaps ever held in the Lodge at Halifax is recorded in the Records of the Minutes, March 13, 1772:

"Brother Joseph Montfort visited the Lodge and produced a Charter from the Grand Master of England, the Duke of Beaufort, etc., dated January, 14th, A. L. 5771, appointed him Provincial Grand Master of America, which was recognized, and he was accordingly congratulated by the Lodge and offered the Chair, which he declined."

The following is a copy of this Charter which is the authority for one Royal Arch Chapter in Virginia, and all the lodges in North Carolina and Tennessee, with two or three exceptions.

Copy of Commission appointing Joseph Montfort Worshipful Master of Royal White Hart Lodge, Halifax, North Carolina, Grand Master of Masons Of and For America.

(Seal) Beaufort, G. M.

TO ALL AND EVERY OUR RIGHT WORSHIPFUL, WORSHIPFUL, AND LOVING BRETHREN. WE, HENRY SOMERSET, DUKE OF BEAUFORT, MARQUIS & EARL OF WORCESTER, EARL OF GLAMORGAN, VISCOUNT GROSMONT, BARON HERBERT, LORD OF RAGLAND, CHEPSTOW & GOWER, BARON BEAUFORT OF CALDECOT CASTLE, GRAND MASTER OF THE MOST ANCIENT AND HONORABLE SOCIETY OF FREE AND ACCEPTED MASONS, Greeting:

Know ye that We, of the great Trust and Confidence reposed in our Right Worshipful and well beloved Brother, Joseph Montfort, Esquire, of Halifax, in the Province of North Carolina, in America, Do hereby Constitute and appoint him the

said Joseph Montfort, Provincial Grand Master Of and For America, with full power and authority in due form to make Masons & Constitute and Regulate Lodges, as Occasion may Require.

* * * * * * * * * * *

And we hereby Will and Require you our said PROVINCIAL GRAND MASTER to cause four Quarterly Communications to be held Yearly, one whereof to be upon or as near the Feast Day of Saint John the Baptist as conveniently may be, and that you promote on those and all other occasions whatever may be for the honour and Advantage of Masonry and the Benefit of the Grand Charity, and that You yearly send to us or our Successors, Grand Masters, an Account in Writing of the proceedings therein and also of what Lodges you Constitute and when and where held with a list of the Members thereof & copies of all such Rules, Orders and Regulations as shall be made for the good Government of the same, with whatever else you shall do by Virtue of these Presents. And that you at the same time remit to the Treasurer of the Society of the time being at London, Three Pounds, Three Shillings sterling for every Lodge you shall Constitute, for the use of the Grand Charity and other necessary purposes.

Given at London under our Hand & Seal of Masonry this 14th day of January, A. L. 5771, A. D. 1771.

By the Grand Master's Command:

CHAS. DILLON, D. G. M.

Witness: JAS. HASELTINE, G. S.

CLAIMS OF NORTH CAROLINA

Brother Lang in his *History of Freemasonry in the State of New York*, says, page 12: "Consulting the published records of the Grand Lodge of England, we find the only deputations to Provincial Grand Masters for various parts of North America, there mentioned, were the following:" Then he gives the list from 1729 to 1762, and says, "As Coxe was appointeod, in 1730, for New York, New Jersey and Pennsylvania, it is evident that some

allowance must be made for the list, at any rate for the period before 1736."

The North Carolina brethren will claim that the list leaves out the first, last, and only Grand Master of America, Joseph Montfort. Marshall de Lancy Haywood, Grand Historian for the Grand Lodge of North Carolina, says: "The claim made for the primacy of Montfort over other Provincial Grand Masters of America (of whom there were several) lies in the fact that the commissions of the others limited their powers to those parts of the Continent where no other Provincial Grand Master exercised jurisdiction, while Montfort was given absolute authority without this limitation." Brother Lang agrees with Brother Haywood in thus limiting the authority of the Provincial Grand Masters before Montfort, whom he does not mention. This leaves Montfort without a rival for the claims asserted for him by the Grand Lodge of North Carolina.

DANIEL COXE

"The valuable labors of the committee named by the Grand Lodges of Massachusetts, Pennsylvania, and New Jersey have demonstrated the fact that the first appointment of a Provincial Grand Master in this country was issued to R. W. Brother Daniel Coxe of New Jersey. The only record of the exercise of his authority, so far as has been found, is in connection with a Masonic Lodge meeting at Sun Tavern, in Water St., Phila-

delphia. In the Fall of 1730 they made application to the Grand Lodge of England for a Charter, but Daniel Coxe had been appointed Provincial Grand Master and they obtained a Charter from him. Coxe was present at the meeting of the Grand Lodge of England, Jan. 29, 1731, when his health was drunk as Provincial Grand Master of North America. His powers were limited to two years, after which the brethren were granted authority to elect their own Provincial Grand Master.—*Early History of the Proceedings of the Grand Lodge of the State of New York,* Vol. 1, pages i-vi, published by authority of the Grand Lodge, 1876.

HENRY PRICE

Henry Price may have been appointed Provincial Grand Master for New England, in 1733, especially as he acted as such, and his acts were subsequently approved and confirmed by the Grand Lodge of England. . . . He was at London, in 1733. In this year he claimed to have obtained from Viscount Montague, who was Grand Master that year, a deputation appointing him Provincial Grand Master for New England. . . . There is no convincing evidence that Henry Price was given jurisdiction "over the whole of North America," in 1734, or at any other time, though the impression got abroad that he was, and he encouraged the unsubstantiated assumption. Neither had he the right to appoint Provincial Grand Masters anywhere. That right belonged to the Grand Master of England and could not be exercised lawfully by any other, except by special warrant, as, for instance, by a patent such as was given to Daniel Coxe for New York, New Jersey, and Pennsylvania, or

deputations later issued to Thomas Oxnard and Jeremy Gridley.—*History of Freemasonry in the State of New York*, by Ossian Lang.

ROBERT TOMLINSON

The Earl of Loudon, Grand Master, in 1736, appointed Robert Tomlinson Provincial Grand Master for *New England*, to succeed Henry Price.—*History of Freemasonry in the State of New York*, by Ossian Lang.

THOMAS OXNARD

Oxnard was from Durham, England, and came to Boston before 1737. He was a merchant and importer of foreign wares. In 1740 he was one of the promoters of the so-called "Silver Scheme," organized by an association of Boston merchants, who issued their notes, in opposition to the Land Bank or "Manufactury Scheme," for the purpose of furnishing a circulating medium, which was greatly needed at the time. On March 6, 1744, he was installed as Provincial Grand Master of Masons in New England, being the third incumbent of that office. The residence of Mr. Oxnard was on Tremont Street, "at some distance back from the road; the lot on which it stood extending from Winter to the next street running parallel with it on the north."—*The Site of St. Paul's Cathedral, Boston and Its Neighborhood*, pages 196-198, by Robert Means Lawrence.

The first Provincial Grand Master to be designated officially for *North America*, was Thomas Oxnard, a socially prominent resident of Boston. The patent of appointment was issued to him by Lord Ward, Grand

Master, in 1742. As there were duly accredited Provincial Grand Masters in other North American Colonies, the assumption is justified that Oxnard's authority was to extend only to territory not otherwise assigned specifically to another. A mistaken sense of his powers induced him, in 1749, to appoint Benjamin Franklin Provincial Grand Master for Pennsylvania. That this appointment was not seriously taken in England is evidenced from the fact that, a few months later, Lord Byron, Grand Master, issued a patent creating William Allen, Recorder of Philadelphia, Provincial Grand Master for Pennsylvania, who . . . appointed Franklin his deputy, and Franklin understood.—*History of Freemasonry in the State of New York*, by Ossian Lang.

JEREMY GRIDLEY

Oxnard died on June 26th, 1754, and on April 4th, 1755, Colonel Jeremy Gridley, Attorney General for Massachusetts, was appointed to succeed him. The patent was issued by Lord Byron, Grand Master, and conferred authority over "all such provinces and places in North America and the territories thereof, of which no Provincial Grand Master is at present appointed."—*History of Freemasonry in the State of New York*, by Ossian Lang.

Brother Gowen in his booklet, *The Story of the Right Worshipful Joseph Montfort*, after making the same statement as Brother Haywood, says:

"The Provincial Grand Master for Foreign Lodges at this time was John Devignoles, and not Joseph DeVinold,

as a Masonic historian has recently stated, but at this time America was becoming great and important, and Masonic America was knocking at the door of the Grand Lodge of England for the appointment of a Provincial Grand Master of America. The Grand Lodge of Boston, known as St. John's Provincial Grand Lodge, urgently sought the honor of becoming the Grand Lodge of America, but only succeeded in obtaining authority to establish lodges in those parts of America where no local Provincial Grand Master held authority. Joseph Montfort's authority was absolute and supreme in all parts of America, then British possessions, and he established lodges and chapters within the jurisdictions of local Grand Masters at his will and pleasure, and he attained the highest Masonic position ever held by any man on this continent when he received his appointment as Grand Master of and for America."

But in all this discussion we should not forget that the Grand Lodge of England could not give authority that would be recognized by all the Lodges, even within any one colony, because their charters were derived from four distinct and exclusive Grand Lodges in existence at that time in Great Britain. But it seems to me that it is proven that the Premier Grand Lodge of England did appoint Joseph Montfort Grand Master of all the Masons of America over whom it had jurisdiction in 1771, the highest honor ever conferred upon any Mason in America.

THE GRAND LODGES OF NORTH CAROLINA AND TENNESSEE DERIVE THE TENURE OF THEIR AUTHORITY FROM THE COMMISSION OF JOSEPH MONTFORT AS PROVINCIAL GRAND MASTER OF AMERICA

In this connection and in proof of the above statement, on March 27, 1812, Robert Williams, Grand Master of the Grand Lodge of North Carolina and Tennessee, wrote a letter to Royal White Hart Lodge asking it to surrender the Commission appointing Joseph Montfort Grand Master of America to the Grand Lodge of North Carolina. The letter is as follows:

To the Officers and Members of
Royal White Lodge, No. 2,
Halifax, N. C.

Right Worshipful Sirs and Brethren:

Lately I have received into my possession, as a loan, a commission signed by Charles Dillon, Deputy Grand Master of the Grand Lodge of England, impressed with a coat of arms of the Duke of Beaufort, Grand Master thereof, dated January 14th, A. L. 5771, A. D. 1771, constituting and appointing Joseph Montfort, Esq., Provincial Grand Master of America. Brothers, it is from this authority that our Grand Lodge now holds the tenure

of its sovereignty, that this Provincial Grand Master did, by virtue of his said commission, constitute and establish lodges in his then Majesty's Provinces: That after the Revolution was over, these regularly constituted lodges met in convention at Tarboro, when the present Grand Lodge of North Carolina and Tennessee became constituted and organized. I do now, in behalf of myself and our Grand Lodge solicit the Right Worshipful White Hart Lodge No. 2, Halifax, that they would be so good as to surrender the possession of this instrument to our Grand Lodge, AS IT IS THE ORIGINAL CHARTER FROM WHENCE WE ARE ALL DERIVED. We are emboldened to ask this of your Right Worshipful Body as the possession thereof by you cannot be supposed in any manner to add to the authority by which you sit and perform business. The granting of this request by you will be gratefully acknowledged, and received by our most Worshipful Grand Lodge and particularly by your most obedient servant and brother, ROBERT WILLIAMS.

Grand Master of the Grand Lodge of North Carolina and Tennessee.

Royal White Hart Lodge did not at that time grant this request, but since has, and the Commis-

sion of Joseph Montfort, appointing him Grand Master of and for America, is now in possession of the Grand Lodge of North Carolina at Raleigh.

WHY MONTFORT WAS SELECTED FOR THIS GREAT HONOR

There are many reasons why he was selected for this great honor. His social and political prominence, the splendid and exact work which he did, his prompt and regular remittances to the Grand Lodge of England, which example was not followed to any extent by the majority of American Masters and Lodges at this time and his idea of building a Masonic Temple which was absolutely new, both in England and America, made a deep impression upon the Grand Lodge of England when they received the report, and it undoubtedly inspired them to build Free Mason's Hall in London for they at once began raising funds for this purpose and four years later completed that structure. Free Mason's Lodge erected in Philadelphia by Benjamin Franklin and his associates a short time before on the north side of Chestnut Street, between 7th and 8th streets, was the first Masonic Temple to be erected in America or in the world. It was torn down in 1801. The Temple at Halifax was the second to be built, and as it is still standing, it is the oldest Masonic Temple in the world.

Up to this time, it was the custom of the Masonic Lodges to meet in taverns; the Grand Lodge of England at this time held its meetings at the "Crown and Anchor" in the Strand, London, and at the erection of the temple at Halifax, Royal White Hart Lodge met at "Brother William Martin's Tavern at the Sign of the Thistle." In 1776 the Duke of Beaufort was elected Grand Master of the Grand Lodge of England; the Province of North Carolina had honored the Duke of Beaufort by naming a city and a county, Beaufort, North Carolina, and in this fact we find another reason why Montfort received this appointment, the Duke of Beaufort choosing a North Carolina man for Provincial Grand Master of America in return for this honor. It is easy to be seen why Montfort was the last as well as the first Provincial Grand Master of America. The Revolutionary War completely separated the two countries, politically and Masonically.

In the grounds of Royal White Hart Lodge and in front of the Temple is a beautiful recumbent slab of polished granite erected to his memory by the Masons of America in 1911. The inscription on it reads as follows:

THE RIGHT WORSHIPFUL
JOSEPH MONTFORT
BORN IN ENGLAND, A.D. 1724
DIED IN HALIFAX, N. C.
MARCH 25, A.D. 1776

APPOINTED PROVINCIAL GRAND
MASTER OF AND FOR
AMERICA ON JAN. 14, A.L. 5771 (A.D. 1771)
BY THE DUKE OF BEAUFORT
GRAND MASTER OF THE GRAND LODGE OF ENGLAND, F.&A.M.
FIRST CLERK OF THE COURT OF HALIFAX COUNTY
TREASURER OF THE COLONY OF NORTH CAROLINA
COLONEL OF COLONIAL TROOPS
MEMBER OF PROVINCIAL CONGRESS
ORATOR—STATESMAN—PATRIOT—SOLDIER
THE HIGHEST MASONIC OFFICIAL EVER REIGNING
ON THIS CONTINENT
THE FIRST—THE LAST—THE ONLY
GRAND MASTER OF AMERICA

The bronze tablet on the gate opening to the monument has this inscription:

THE GRAVE OF MONTFORT
THIS GATE SWINGS ONLY BY ORDER
OF THE WORSHIPFUL MASTER OF
ROYAL WHITE HART LODGE
TO ADMIT PILGRIM MASONS

JOHN PAUL JONES

HALIFAX in the Province of North Carolina has not only given us Joseph Montfort, the great Mason, patriot and statesman, and his two brilliant and patriotic daughters, Mary and Elizabeth; but more especially its name and fame are inseparably linked with America's great naval hero, John Paul Jones. In Halifax he found men and women who appreciated his genius, and gave him the opportunity of exercising it as an officer in the navy of the United States during the Revolution. Our purpose is not to give the details of his life, but to shed light on the "obscure years" of 1773-1775, in which he came to live in America, took the name of "Jones," and sided with the colonies in the war with England. But before we do this, we will give a sketch of his Masonic career.

HIS MASONIC CAREER

Before he took the name of "Jones," he was made a Mason in Scotland in 1770.

(From the Original at St. Mary's Isle.)

To the Worshipful, the Master, Wardens & Permanent Brethren of Free and Accepted Masons of the Lodge of St. Bernard held at Kirkcudbright.

The petition of John Paul, the Commander of the *John*, of Kirkendal, Humbly Sheweth

That your Petitioner, for a considerable time by-past, haith entertained a strong and sincere Regaird for your most noble, Honourable, and Ancient Society of Free and Accepted Masons, but Hitherto not meeting with reasonable opportunity Do now most Humbly crave the benefit of Receiving and Admitting me Into your fraternity as an Entered apprentice, promising, assuring and engaidging to you That I shall on all Rules and Orders of your Lodge be most obsequient and observant. That I shall in all things Deport, behave, and act answerable to the Laws and Orders of the Lodge, and in everything to which I may be made lyable, promising faithful obedience.

The complyance of your Right Worshipful Wardens and the rest of the Brethren will singularly oblidge and very much Honour, Right Worshipful, your most humble Petitioner and most Humble Servant.

JNO. PAUL.

I do attest the Petitioner to be a good man and a person whom I have no doubt will in due time become a worthy Brother.

JAMES SMITH.

This paper is not dated, and as John Paul commanded the *John* in 1770, it appears that he was entered a Mason at Kirkcudbright November 27, 1770.

While fitting out *The Ranger*, it is stated that he visited St. John's Lodge No. 1, in Portsmouth,

N. H., and while in Paris united with the "Nine Sisters," of which Franklin was a member.

The records of Royal White Hart Lodge during the period in which he was in Halifax are lost, but the Masons must have met regularly as Masonry at this time was at its zenith in Halifax, and if those lost records are ever found we believe the tradition that John Paul Jones was a visitor of this Lodge will be found true, as he visited Masonic Lodges wherever he went, and his intimate association with Grand Master Montfort gave him every incentive to visit his Lodge.

John Paul Jones took only the first degree of Masonry in Kilwinning Lodge No. 122 in Kirkcudbright, Scotland, and the Fellowcraft and Master Degrees he took somewhere in America, but when or in what Lodge is not known. But if the lost records of Royal White Hart Lodge are ever found, we believe that it will be proved that he took these degrees in that Lodge.

HIS EARLY CAREER

The New International Encyclopedia states in its short sketch of John Paul Jones: "A famous naval officer in the American Revolution, born in Kirkcudbrightshire, Scotland, July 6, 1747. His name originally was John Paul, Jones being subse-

quently added for reasons unknown. In his twelfth year he was apprenticed to a merchant of Whitehaven, who was actively engaged in the American trade, and shortly thereafter sailed for Virginia, where his brother was settled as a planter. For a time he lived at Fredericksburg with his brother, devoting his leisure to the study of nautical affairs. In 1766, his indentures being cancelled, he made a voyage to Jamaica as chief mate on a slaver. He soon abandoned this business, however, and in 1768 took passage in a brigantine for Scotland. The Master and the Mate dying in the course of the voyage, Paul assumed command and carried the vessel safely into port. For this service the owners appointed him captain and supercargo and sent him on a voyage to the West Indies. He continued this trade and accumulated a fortune by commercial speculation. In 1773, his brother having died childless and intestate, he returned to Virginia to settle the affairs of the estate which had fallen to him, and for a time gave his attention to planting. It was then that he assumed the name of Jones, by which he was subsequently known."

WILLIAM PAUL'S ESTATE

In Buell's "Life of Jones," it is said, page 1, that John Paul's elder brother William was adopted

in 1743 by a relative named William Jones, a well-to-do Virginia Planter, while he was on a visit to Kirkbean Parish, and that William then took the name of Jones. On page six he says: "Old William Jones died in 1760, and by the terms of his will had made John Paul the residuary legatee of his brother (William) in case the latter should die without issue, provided that John Paul would assume, as his brother had done, the patronymic of Jones. On his visit to Rappahannock in 1769, Captain John Paul legally qualified under provisions of the will of William Jones by recording his assent to its requirements in due form."

I examined the records of Spotsylvania County, Va., to find out whether they would verify or disprove this theory and found William Paul's will in Will Book E., page 97. In his will he states: "It is my will and desire that my lots and houses in this town be sold and converted into money for as much as they will bring, that with all my other estate being sold and what of my outstanding debts can be collected, I give and bequeath unto my beloved sister, Mary Young, and her two eldest children, in Arbigland in Parish Kirkbean, in the Stewartry of Galloway, and their heirs forever. And I do hereby empower my executors to sell and convey the said lots and houses and make a fee

simple therein, and I do appoint my friends, Mr. William Templeman and Isaac Hislop, my executors, to see this my will executed, confirming this to be my last will and testament."

This sister, Mary Young, afterwards married a Mr. William Lowden, who removed to this country and was a merchant in Charleston, S. C., as late as 1825. Both of the executors renounced, and one John Atkinson was appointed administrator and gave bond in the sum of five hundred pounds, the amount fixed by the court. The will was admitted to probate December 16, 1774. Three times in the will does the testator declare his name to be William Paul, and the name of his brother John Paul is not mentioned at all.

WILLIAM JONES MYTH

In the August, 1905, number of the *Cosmopolitan*, Mr. Lewis says that in the month of April, 1773, Paul landed on the Rappahannock at the foot of the William Jones Plantation, where his brother William was then living; that he found him on his death bed, and his last words were that his name had been William Paul Jones since he inherited the plantation from William Jones, and that he, John, must take the name of John Paul Jones at his death, with the plantation.

William Paul did not die in 1773, but in 1774, which is proven by the date on his tombstone in St. George's Churchyard, Fredericksburg, Virginia, which is 1774, and also by the date of the probation of his will which is December 16, 1774. That he never had the name of William Paul Jones is also proven both by his will and tombstone—both witness that it was William Paul.

The records at Spotsylvania Court House show that he never inherited any land from William Jones. In his will William Jones does not mention the names of William Paul or John Paul, and the only tract of land owned by William Jones, so far as the records show, is some 397 acres, which were sold during his lifetime. This disposes of the myth that Paul Jones ever inherited any property from his brother's estate, or ever owned any property in Spotsylvania County, Virginia, and that he took the name "Jones" from William Jones of Virginia.

WHY JOHN PAUL CAME TO LIVE IN AMERICA

One of the theories which attempts to explain why John Paul came to America and took the name of Jones was to conceal his identity and avoid arrest for the murder of the carpenter Maxwell. When Paul flogged Maxwell for mutinous conduct,

he was in command of the ship *John* in his second voyage in her. He discharged Maxwell at the island of Tobago in May, 1770. Maxwell immediately had Paul hailed before the Vice Admiralty Court for assault, but the complaint was dismissed as frivolous. Later on in England in 1772, he was charged with the murder of Maxwell, and it seems that an indictment, presumably for murder or manslaughter, was found against him. A complete and perfect contradiction of this calumny is found in Brady, pages 9 and 10, and Miss Taylor's book, pages 18 and 20, where she gives the affidavit of the Vice Admiralty Court, who heard the complaint of Maxwell, and the master of the ship on which Maxwell died.

So it seems abundantly proven that, not merely Paul did not flee England on this account, but that he disdained to fly and met and boldly confronted the charge. In a letter written by Paul to his mother and sisters, speaking of this occurrence, dated London, September 4, 1772, he says: "I staked my honor, life and fortune for six long months on the verdict of an English jury, notwithstanding I was sensible of the general prejudice which ran against me; but, after all, none of my accusers had the courage to confront me."

All of Jones' biographers, I believe, agree that

he came to America in 1773, and most of them assert that he came to take over the estate of his brother, William Paul. This statement cannot be reconciled with the facts that William Paul left his entire estate to his sister, Mary Lowden, and her two eldest children, that William Paul did not die, and his will was not admitted to probate until late in the year 1774, at least a year after Jones came to America, and that a stranger was allowed to administer upon it.

Jones himself tells the reason why he came to America in a letter to William Morris, dated September 4, 1776, in which he says: "I conclude that Mr. Hewes has acquainted you with a very great misfortune which befell me some years ago *and which brought me into North America.* I am under no concern whatever that this, or any other past circumstance in my life, will sink me in your opinion."

Sherburne, in commenting on this letter, most truly says: "The misfortune of which he speaks could not have implicated his moral character, or he would not have enjoyed the confidence of the Honorable Mr. Hewes, to whom, as Jones informed Mr. Morris, the particulars were known." Perhaps this misfortune to which Jones alludes was the death of Maxwell, which was charged against him in England as murder.

WHY JONES SIDED WITH THE COLONIES

In a letter to Mr. Stuart Mawey, of Tobago, dated May 4, 1777, and given in full by Miss Taylor in her book, page 25, Jones says: "After an unprofitable suspense of twenty months (having subsisted on £50 only during that time), when my hopes of relief were entirely cut off, and there remained no possibility of my receiving wherewithal to subsist upon from my effects in your island, or in England, *I at last had recourse to strangers for aid and comfort*, which was denied me by those friends, whom I had entrusted with my all. The good offices which are rendered to persons in their extreme need ought to make deep impressions on grateful minds; in my case, I feel the truth of that sentiment, and am bound by gratitude as well as honor to *follow the fortunes of my benefactors*. . . . I wish to disbelieve it, although it seems too much of a piece with the unfair advantage which to all appearance he took of me, *when he left me in exile for twenty months, a prey to melancholy and want.*"

This period "of unprofitable suspense," during which he eked out an existence for twenty months on a bare £50, and which doubtless was gall and wormwood to his proud spirit, must have been that

"period of obscurity" between 1773 and 1775, which was a sealed book to all his biographers save Buell, and is the period of which, we believe, he spent a large part at the homes of Allen and Willie Jones. We are, we think, justified in saying that they were the "benefactors" to whom he alluded, and that his declarations that he "was bound by gratitude as well as honor to follow" their fortunes, was intended in part as an explanation of his having adopted the cause of the colonies as his own. If Jones had acquired that valuable plantation in Virginia from his brother and William Jones, as Buell says he did, could he have complained that he had been left "in exile for twenty months a prey to melancholy and want" with but £50 for his subsistence during that period, and spoken only of his property in Tobago and England?

WHY HE TOOK THE NAME OF JONES

John Paul came to America in 1773, and doubtless visited his brother, William Paul, living in Fredericksburg, Virginia. But receiving no assistance from him, so far as the records show, and perhaps finding himself an unwelcome visitor, he went to North Carolina, where he met Willie Jones, the great Revolutionary patriot and statesman, who invited him to his home, "The

Grove," in Halifax. The lonely friendless young Scotchman gratefully accepted the gracious invitation to this home of abounding hospitality, which was not only the home of the cultured and refined but the home of the homeless. Perhaps for the first time he was introduced into the society of the cultured and refined. Here he met Willie Jones' brother, Allen, both leaders in their day, and wise and honored in their generation. Allen Jones was an orator and silver tongued. Willie Jones, the foremost man of his state, was one of the most remarkable men of his time. Here it was that the young adventurer, John Paul, was first touched by those gentler and purer influences, which changed not only his name, but himself, from the rough and reckless mariner into the polished man of society, who later was companion of kings, and the lion and pet of Parisian salons. Here it was he met the Hon. Hewes, member of the Marine Committee of the first Continental Congress, Chairman of that committee in the second congress, and virtually the first Secretary of the Navy, who through the influence of Willie and Allen Jones, appointed John Paul First Lieutenant in the United States Navy. It was out of gratitude to his new friends, and especially to Mrs. Willie Jones, daughter of Grand Master Montfort, to whom he gave a warmhearted

affection and devotion amounting to veneration, that he took the name of Jones, and finally changed it from John Paul Jones to Paul Jones.

THE NORTH CAROLINA TRADITION

The North Carolina tradition presents what seems to us to be satisfactory proof of this. It is contained in Appleton's Encyclopædia, volume 3, page 462, in a sketch of Allen and Willie Jones and of Mary Montfort, wife of Willie Jones: "It is said that it was in affectionate admiration of this lady (Mrs. Willie Jones) John Paul Jones, whose real name was John Paul, added Jones to his name, and under it, by recommendation of Willie, offered his services to Congress."

Harper's Encyclopædia of United States History, volume 5, page 189: "Jones came to Virginia in 1773, inheriting the estate of his brother, who died there. Offering his services to Congress, he was made first lieutenant in the navy in December, 1775, when out of gratitude to General Jones, of North Carolina, he assumed his name. Before that he was John Paul."

One of the latest works on the life of Jones is by Brady, published in 1900. In writing this book he had access to all previous works on the subject, together with a large number of rare books,

pamphlets and manuscripts not available to other writers. He adopts the North Carolina tradition and gives the only satisfactory explanation of the remarkable and magic transformation of the rough sailor into the polished gentleman and courtier. "He passed long periods at 'The Grove' in Halifax County, the residence of Willie, and at 'Mt. Gallant' in North Hampton County, the home of Allen. While there he was thrown much in the society of the wife of Willie Jones, a lady noted and remembered for her grace of mind and person. The Jones brothers were Eton boys, and had completed their education by travel and observation in Europe. That they should have become so attached to the young sailor as to have made him their guest for long periods, and cherished the highest regard for him subsequently, is an evidence of the character and quality of the man. Probably for the first time in his life Paul was introduced to the society of the refined and cultivated. A new horizon opened before him, and breathed another atmosphere. Life for him assumed a new complexion. Always an interesting personality, with new habits of thought, assiduous study, coupled with the responsibilities of command, he needed but little contact with gentle people and polite society, to add to his character those

graces of manner, which are the final crown of the gentleman, and which the best contemporaries have bourn testimony he did not lack."

TESTIMONY OF THE JONES FAMILY

That distinguished and accomplished gentleman, the late Colonel Cadwallader Jones, of Rock Hill, South Carolina, who died in 1889 at the age of 86 years, in his genealogical history of the Jones Family, page 6, says: "Willie Jones lived at 'The Grove,' near Halifax. These old mansions, grand in their proportions, were the homes of abounding hospitality. In this connection, I may mention that when John Paul Jones visited Halifax, then a young sailor and stranger, he made the acquaintance of those grand old patriots, Allen and Willie Jones. He was a young man, but an old tar, with bold, frank, sailor bearing, that attracted their attention. He became a frequent visitor at their houses, where he was always welcome. He soon grew fond of them, and as a mark of his esteem and admiration, he adopted their name, *saying that if he lived he would make them proud of it.* Thus John Paul became Paul Jones—it was his fancy. He named his ship the *Bon Homme Richard* in compliment to Franklin; he named himself Jones in compliment to Allen and Willie Jones. When the first notes of

the war sounded he obtained letters from these brothers to Joseph Hewes, member of Congress from North Carolina, and through his influence received his first commission in the navy. I am now the oldest living descendent of General Allen Jones. I remember my aunt, Mrs. Willie Jones, who survived her husband many years, and when a boy I heard these facts spoken of in both families."

The distinguished historian of South Carolina, the late General Edward McCrady, of Charleston, South Carolina, in a letter dated April, 1900, says: "Mrs. McGrady was the granddaughter of General William R. Davie, of Revolutionary fame, who married the daughter of General Allen Jones, of Mt. Gallant, Northampton, N. C. Tradition in her branch of the family has been, that it was Allen Jones who befriended John Paul, and not his brother Willie. . . . It was in honor of Allen Jones that he adopted the name of Jones as surname to that of Paul."

Colonel W. H. S. Burgwyn, in his sketch of "The Grove" in Vol. 2, No. 9 of the North Carolina Booklet, mentions a letter received from Mrs. William W. Alston, of Isle of Wight County, Virginia, a granddaughter of Willie Jones over eighty years of age. She writes: "You ask did John Paul Jones change his name in compliment to my grand-

father, Willie Jones. I have always heard that he did, and there is no reason to doubt the fact. Not only have I always heard it, but it was confirmed by my cousin Mrs. Hubard, wife of Colonel E. Hubard, from Virginia, while in Washington in 1856* with her husband, who was a member of Congress. She there met a nephew of John Paul Jones, who sought her out on hearing who she was. He told her of hearing his uncle and the family speak of the incident often and his great devotion to the family, so that in my opinion you can state it as an historical fact."

So that to whatever branch of the Jones family we turn, whether to the descendents of Allen or Willie, and whether living in North Carolina, or South Carolina, or in Virginia, we find the same well cherished tradition that Paul took the name of Jones out of love for one or the other of these two brothers.

THE EXPLANATION OF HIS SUDDEN RISE FROM OBSCURITY

How did it come that this adventurer, of humble origin and poor estate, without apparent friends or influence, who had passed his life in the merchant service, after a scant two years' residence in this country, and that spent in obscurity not pene-

*This is an evident error and should be 1846.—J. D.

trated by any of his numerous biographers except Buell, achieved such high rank over the heads of so many able American seamen eagerly seeking the position? It was his friends, Willie and Allen Jones, who, bringing all their powerful influence to bear on his behalf with their intimate friend, Hewes, who was a member of the Committee on Marine affairs, secured him his commission. In the intimate association that grew up between the two brothers and Paul during his long stay at "The Grove" and "Mount Gallant" it is only reasonable to assume that the constant and overshadowing theme of discussion between them was the critical condition of affairs in the colonies, the battle of Lexington, the Mecklenburg Declaration of Independence, the resolves of the Provincial and Continental Congress, the embodying of the militia, all pointing to one inevitable end—war. The leaders of the people at that time were active, passing from point to point in the State, gathering for counsel at the homes of the influential. It is certain that many such gatherings and conferences were had at "The Grove" and "Mount Gallant"; and, with our knowledge of Paul's character, we can well be assured that he was a forward and eager participant in all of them. In the coming conflict, he foresaw the opportunity his ambitious soul had been

craving for—rank, distinction, homage, power, fame—and we can see him, with all the vigor of his powerful mind, his strong and forceful personality, his consummate knowledge of his subject, unfolding his plan to an attentive audience of an American navy to be created and commanded by himself, which would destroy the commerce of England, levy heavy tribute upon her seaport cities, wrest from her the supremacy of the seas, and above all send the name of Paul Jones ringing through the civilized world.

HEWES A FREQUENT VISITOR AT THE GROVE HOUSE

Here at "The Grove," Hewes was a frequent and welcome visitor, and here he met and became acquainted with Paul Jones. It is certain that early in their acquaintance, which was promoted by Willie and Allen Jones, Hewes had conceived a strong friendship for Paul Jones, and a thorough appreciation of his masterly abilities and his profound knowledge of the science of his calling. He was active in bringing him to the notice of leading members of the congress. At a meeting of the Marine or Naval Committee held June 24, 1775, upon the motion of Hewes, Jones was invited to appear before the committee and give it such advice and information as he might think was useful.

General Washington's comment upon this report of Jones was: "Mr. Jones is clearly not only a master mariner within the scope of the art of navigation, but he also holds a strong and profound sense of the political and military weight of the command of the sea. His powers of usefulness are great and must be constantly kept in view."

JONES ACKNOWLEDGES HIS INDEBTEDNESS TO HEWES

In a letter to Hewes of May 22, 1778, he says: "The great individual obligation I owe you makes it more than ever my duty to keep you personally advised of my movements . . . *because you more than any other person* have labored to place the instrument of success in my hands.

Again, writing Hewes under date of November 7, 1778, he says: "Of one thing in spite of all, you may definitely assure yourself, and that is I will not accept any command or enter any arrangement, that can in the least bring in question or put out of sight the regular rank I hold in the United States Navy, for which I now, as always, *acknowledge my debt more to you than to any other person.* These extracts fully establish the truth of the statement before made that Hewes procured Jones his appointment in the navy, which we think is now

conceded by every one who has made a study of his career.

APPOINTED FROM NORTH CAROLINA

In the 21st volume of the Colonial Record of North Carolina, page 527, is a letter from Robert Burton, of Granville County, then a member of Congress, to Governor Samuel Johnston, dated January 28, 1789. It is as follows:

Dear Sir:

As those who have fought and bled for us in the late contest cannot be held in too high esteem, and as Chevalier John Paul Jones *is among the foremost who derived their appointment from this state* that deserves to be held in remembrance to the latest Ages, I take the liberty of offering to the state as a present through you, its chief Magistrate, the Bust of that great man and good soldier to perpetuate his memory. If you do me the honor to accept it, you will please inform me by a line.

To this Governor Johnston replied, February 19, 1789, that he would gladly accept the bust, on behalf of the state, and in a letter of John Paul Jones, March 20, 1791, he says that Mr. Burton had asked his bust in behalf of the State of North Carolina, and that he had ordered Houdon to prepare and forward it by the first ship from Havre de Grace to Philadelphia addressed to Jefferson, and

he asked him to give it to the North Carolina delegates to forward to the Governor of that State. The bust was never presented to the state, perhaps because of the sickness and death of Jones the following year.

SHORT SKETCH OF HIS NAVAL CAREER

At the beginning of the American war Jones was placed in command of the ship *Alfred* on which he hoisted the American flag, the first ever to fly over an American ship. Under this flag he went to France; it was there that the French naval commander at Brest fired the first salute ever given by a foreign nation to the American flag, this being arranged by John Paul Jones. As early as 1777, Jones was working havoc on English merchant ships in the English and Irish channels and off the coast of Scotland. It was from the shores of France that Jones set sail on his ship the *Bon Homme Richard* on the memorable cruise which resulted in the victory over the English man-of-war *Serapis*. This was very important for it gave the Americans the reputation of good sea fighters. It was in France he received knighthood and a sword of honor. Many tributes of friendship and praise were heaped upon him. In the Revolution he had twenty-three battles and en-

counters by sea; and made seven descents into Britain and her colonies. In his dangerous situation in Holland, when he took the *Serapis* into Dutch port he drew the Dutch into war and finally abridged the Revolution.

Jones fought with daring determination because he believed he was right and meant to win for the principles he loved. After the Revolution Jones lived most of the time in Russia and France. He died in Paris in 1792 and was buried there. At the time of his death both countries claimed him. Although it was mostly by the aid of France that our hero fought conspicuously, he fought in the service and for the cause of the United States and it was fitting that his remains should find a resting place within our own boundaries.

SEARCH FOR HIS BODY IN PARIS

To seek for the body of Paul Jones in the great city of Paris seemingly at the outset was a wild undertaking. That General Horace Porter was occupied at his own personal expense, six years with the quest, is evidence of the difficulties he experienced.

The first step in the search, which began in June, 1899, was to go through all writings related to Paul Jones. This gave three important data.

From the first, he concluded that Jones must have been buried in the old abandoned cemetery of St. Louis, located in the northeastern section of modern Paris. So the site of the burial place of Jones having been definitely determined in February, 1905, General Porter began a careful examination of the small cemetery. Because of the information that Jones was buried in a leaden coffin, only leaden ones were considered. On the thirty-first of March the body of Jones was discovered.

The body had been packed in hay and straw, and as the coffin had been filled with alcohol the body was well preserved after being buried 113 years. The preservation was made so that if the United States should claim his remains, they might be removed easily.

The identification of the body discovered in the leaden casket by General Porter as that of Paul Jones is complete in every respect. The facial measurements compared with Houdon's life size statue of Jones were identical; the linen cap was marked with a J looked at in one direction and P from another angle; Jones was 5 feet 7 inches in height, so was this body; finally Jones had pneumonia in left lung while in Russia in 1789, and died of Bright's disease. The autopsy revealed

that this body had pneumonia in the left lung and died of Bright's disease.

From Paris the body was taken to Cherbourg; and after ceremonies was put on board the United States Flagship *Brooklyn*, bound for the United States. On Monday July 24, 1905, the body of America's greatest naval hero was taken from the ship to the Naval Academy and placed in a temporary vault.

HIS BURIAL AT ANNAPOLIS

The ceremonies at the Academy were simply of a naval character but the final ceremonies were national which took place at Annapolis on April 24, 1906. This date being the anniversary of the capture of the English man-of-war *Drake* by the United States ship *Ranger* in command of John Paul Jones. This was celebrated by United States and France together. Jones was the first naval officer to be buried within the walls of the United States Naval Academy.

THE GROVE HOUSE

THE Grove House was built in the year 1764, by Willie Jones, and was the seat of the Jones family in North Carolina. The wood was brought from England, and brown sandstone for the steps from Scotland. The steps were arranged in a semicircle around the porch.

This beautiful mansion was located in the middle of a park of a hundred acres. It lies near the railroad station, while the town is in the opposite direction. This site of "The Grove" slopes gradually to the old stream "Quankey." A pretty picture is made by the graceful trees and shrubs growing along the stream and in spring there is a great wilderness of mountain laurel. The whole landscape is bright with color.

The Atlantic Coast Line Railroad runs in front of the house, which is of the type of architecture common in that section of the country at that period. At the front door one entered an ample hall containing a large open fireplace, on either side were roomy wings used as chambers, in the rear an im-

Historic Old Grope House, Halifax, N. C. The Home of Willie Johnes, Who Procured for John Paul through Hewes His Appointment to the Navy. After Receiving His Commission He Added "Jones" to His Name in Honor of the Jones Family of North Carolina.

mense dining hall containing another great hearth, and lighted on the side by six long windows, with a very large bay window at one end; this bay window was noteworthy in that it took up almost the entire side of the building and is said to be the first bay window in North Carolina. It overlooked a beautiful flower garden and beyond a wide open field with a circular race track, one of the most noted in the south at that time.

Through the building were carved mantels. In many rooms, there was wainscoting reaching almost to the ceiling, polished bannisters and delicate finishings and carvings around the doors and windows. Beneath the entire structure was a large cellar.

WILLIE JONES AND MARY MONTFORT

Here at "The Grove" lived two of America's really great and noble men and women. In the first account we have of Willie Jones' early English ancestor, he is the victim of the "grand passion," and the hero of an adventure more in keeping with mediæval chivalry than with the calculating age in which he lived. The tradition is that in 1702 Robin Jones came from Wales to America as the boatswain of a man-of-war. Landing at Norfolk he met and loved a maiden, who reciprocating his passion, he resolved to make her

his bride. Seeking a discharge from service and failing to obtain it, he resolved to sacrifice fame, fortune, and perhaps his life, for the object of his affections. As the ship sailed out of port he cast himself overboard and reaching the shore in safety claimed the reward of his bravery. His coat of arms is still preserved in the family, and its emblazonry bearing a ducal impress shows that he came of noble blood. His deed was worthy of his lineage.

From this short-lived union—both husband and wife dying in twelve months after their union—was born one son who was also called Robin, after his father. He was a true scion of the sturdy stock, and by some stroke of good fortune found means to go to Europe, where he studied law and was admitted to the bar. Attracting the notice of and winning the esteem of Lord Granville, he returned to America as his agent and attorney. He settled on the Roanoke, and, taking fortune at its flood, soon rose to a position of wealth and distinction.

He married twice and had four children, two of whom, Allen and Willie (pronounced Wily), were among the most talented and prominent men of their day, leading spirits in all public affairs, fearless and patriotic. They were both educated at Eton, England, and completed their education by

making a tour of Continental Europe, and together they made a noble struggle for the cause of American independence.

The circumstances of Willie Jones' courtship and marriage are like those of his grandfather, and read more like a page from a love poem than a leaf from actual history. On his return to Halifax after his graduation from Eton, his guardian, Colonel Joseph Montfort, rejoicing over the birth of an infant daughter, made a joyous home coming for his favorite ward. The fatted calf was killed and a feast was made in his honor. In the exuberance of his spirits, he met his guest with the laughing announcement: "Willie, I have a wife for you; come and see her," at the same time exhibiting triumphantly this newly arrived wonder from babyland. The said Willie, after the usual congratulations, declared his willingness to receive her in that capacity when she should have attained mature years, and forthwith proceeded, in the same facetious strain, to give directions for her education and training.

Later she actually became Mrs. Willie Jones, the mistress of Grove House, where, until the day of her death, she dispensed that generous and elegant hospitality which made her the cynosure of all eyes in her own circle, the beloved benefactress of her

humble neighbors, and an angel of mercy to the wandering mendicant who sought charity within her gates. She combined with a noble and devoted patriotism much brilliancy of wit and suavity of manners, and notwithstanding she was debarred by her sex from wielding a sword in defense of her country, the imperfect records of those stirring times show that she was animated by true zeal and used fearlessly the weapons accorded her in defense of her struggling countrymen, which is preserved in her famous tilt with Colonel Tarleton.

PRESENT CONDITION OF THE GROVE HOUSE

Nothing is now standing of this historic and beautiful old colonial mansion except the two chimneys. But this neglect is soon to be remedied, for The Elizabeth Ashe Chapter of the Daughters of the American Revolution, Halifax, North Carolina, of which Miss Ursula M. Daniels is Regent, has about $5000 in hand as a beginning towards the restoration of this beautiful old mansion and the grounds as they were in the days when before a brilliant company in the magnificent ballroom of "The Grove House" John Paul announced to the assemblage that he would henceforth be known as John Paul Jones.

ELIZABETH MONTFORT ASHE

This sketch would by no means be complete without a short account of Grand Master Montfort's other celebrated daughter, Elizabeth, who married Lieutenant-Colonel John Baptista Ashe, an officer in the First North Carolina Continental Regiment. He was in Washington's Army under Colonel Thomas Clark, and took part in the battle of Eutaw Springs. He remained in the service until the close of the war.

The home of Colonel and Mrs. Ashe was on the outskirts of the town of Halifax, in a southern direction. Their dwelling like much of the architecture of that day was a story and a half high, with dormer windows. In front of it was a beautiful grove of oak and elm trees. In this home they spent the remainder of their lives.

It is her famous rebuke to Colonel Tarleton's sneering remark concerning Colonel William Washington that will keep her memory ever green in the hearts of Americans. The circumstances are as follows: During the stay of General Leslie and the British troops in Halifax, several of the officers were quartered at the house of Colonel Ashe, and Mrs. Ashe was in the habit of playing backgammon with them. Among them was Tarleton, who

often conversed with her, and was especially fond of indulging his sarcastic wit in her presence at the expense of her favorite hero, Colonel Washington. On one occasion he observed jestingly that he would like to have an opportunity of seeing that man, who he had understood was so very small. Mrs. Ashe replied quickly, "If you had looked behind you, Colonel, at the battle of the Cowpens, you would have had that pleasure."

This retort by Mrs. Ashe is equalled by that made by her sister, Mrs. Willie Jones, upon another occasion to Colonel Tarleton. Upon hearing this proud Briton speak in contemptuous terms of Colonel William Washington, characterizing him as a common illiterate fellow scarcely able to write his name, Mrs. Jones replied with ready wit: "You will admit though, Colonel, that he knows how to make his mark." This apt and pointed allusion to the sabre cut he had received at the battle of Cowpens from the sword of the gallant American put a speedy check to the insolence of the arrogant Englishman.

After the Revolution political honors were heaped upon Colonel Ashe without stint. He was Speaker of the House of North Carolina Commons, elected member of Congress, and finally was elected Governor, but died before filling that office. Mrs.

Ashe survived her husband nearly ten years. In 1812 she was thrown from her vehicle, and killed almost instantly.

So passed from earth Elizabeth Montfort Ashe, whose beauty and wit charmed the circles in which she moved. Yet little save that memory remains. When her only son went to seek his fortune in another state, the old home with the adjacent lands passed into the possession of others, the house was demolished, and her body rests in a grave unmarked and unknown.

"So sleeps the pride of former days,
So glory's thrill is o'er,
And hearts that once beat high for praise
Now feel that pulse no more."

PART III

THE WASHINGTON FAMILY

EARLY SETTLEMENT AT WAKEFIELD

COLONEL JOHN WASHINGTON, GREAT-GRANDFATHER OF GEORGE WASHINGTON

WASHINGTON came of a race of soldiers and captains of industry, an active, vigorous, and short-lived race. Colonel John Washington, the great-grandfather of George Washington, with his wife, two children, and his brother Lawrence, emigrated from South Cave in the East Riding of Yorkshire, near the city of Beverly, England, in 1657, during the Cromwellian times, seeking the New World because they were loyalists. They came by way of the West Indies to Jamestown, Virginia, about 1659, and settled on lands between the Rappahannock and the Potomac, in what is today Westmoreland County, about seventy-five miles below our present national capital. He acquired much land, as well as fame and title as an

Indian fighter, and was a noted man in his time, full of enterprise and energy.

His wife and both children died soon after their arrival in Virginia, and in 1660 he married as his second wife, Anne Pope, daughter of a neighboring planter, whose father's residence was probably adjacent to Wakefield, his residence. By this wife he had four children, Lawrence (1661), John (1663), Elizabeth (1665), and Anne (1667).

He was an extensive planter, and was also associated with Nicholas Spencer in bringing colonists to Virginia from the mother country. For such services he and Spencer received from Lord Culpepper five thousand acres of land on the Potomac, between Epsewasson and Little Hunting Creek, and now known as Mount Vernon.

He was a member of the House of Burgesses in 1665, was commissioned colonel and proved his valor at the time of Bacon's Rebellion, and also in putting down the Indian incursions, which were of yearly occurrence. Colonel Washington commanded the joint forces of the Maryland and Virginia Rangers, and ended for all time the depredations and massacres of the redmen east of the Blue Ridge. The last stand of the Indians in this territory was made on what was afterwards known as the River Farm of Mount Vernon.

Colonel Washington died in 1677, at the age of 54, after eighteen years of enterprise and industry in America, and lies buried at Bridge's Creek, near Wakefield. His will was probated in Westmoreland County, and he left ample provision for his family. To his elder son Lawrence he devised the homestead, Wakefield, and his share of the five thousand acres held in common with Colonel Nicholas Spencer at Mount Vernon.

He provided further that a tablet inscribed with the Ten Commandments should be presented to the church at Wakefield in Washington Parish, named after him. This shows that Washington, the immigrant, was not only a very wealthy and prominent man, but also very pious, and every available source of information shows that piety was a striking characteristic of his early descendants.

LAWRENCE WASHINGTON, GRANDFATHER OF GEORGE WASHINGTON

Lawrence Washington, the oldest child of Colonel John Washington of Wakefield by his second wife, Anne Pope, was born at Wakefield, Westmoreland County, Virginia, about 1661. He married Mildred, daughter of Colonel Augustine Warner, of Gloucester County. He died at his residence, Wakefield, in March, 1698, at the age

of thirty-seven, and was buried at Bridge's Creek in the family vault.

His children were all born at Wakefield; John, 1692; Augustine, father of George Washington, 1694; and Mildred, 1696.

Little is known of his career, but his will, probated March 30, 1698, in Westmoreland County, shows him to have been wealthy. To his eldest son, John, he gave the ancestral home, Wakefield; to Augustine he left large landed interests up the valleys; to his daughter, Mildred, the twenty-five hundred acres on Hunting Creek and the Potomac, which had been set apart to him in a partition with the Spencer heirs. These twenty-five hundred acres are the part of the Mount Vernon estate which immediately surrounds the mansion house and were purchased by Augustine Washington from his sister Mildred.

AUGUSTINE WASHINGTON, THE FATHER OF GEORGE WASHINGTON

Augustine Washington, the father of George Washington, was the second child of Lawrence Washington and Mildred Warner, born in 1694. At the age of twenty-one, April 12, 1715, he married Jane, daughter of Caleb Butler, an eminent lawyer and practitioner of Westmoreland County,

Virginia. He purchased of his elder and only brother, John (then living in Gloucester County), the old family mansion, Wakefield, and began his married life as proprietor of the ancestral home.

The first wife of Augustine Washington, Jane Butler, died and was buried in the family vault at Bridge's Creek in 1728, and on March 6, 1730, he married as his second wife, Mary Ball, daughter of Colonel Joseph Ball, of Lancaster County, Virginia, whose residence, "Epping Forest," was situated at the mouth of the Rappahannock River. Mary Ball, affectionately known as "The Rose of Epping Forest," was a splendid specimen of womanhood. Tall and stately, with brown hair, and large and penetrating brown eyes, clear-cut features, and a serene intelligent expression, the very prototype of her distinguished son, she was a woman of particularly striking appearance, far above the ordinary in physical perfection. But comely and attractive as she was, these personal charms of form and feature sink into insignificance when compared with the beauties of her well-poised mind, and resolute Christian character. Pure of heart, she transmitted to her children the sublime lessons of her exemplary life. Possessing in a remarkable degree the power of imparting

to others the strength and virtue of her own character, she was by nature equipped to train children in the highest ideals.

Augustine Washington was well educated, active, a successful business man of large affairs, and like his son, George, a true captain of industry. Not only was he sent to Appleby in England for what we would now consider a high school education, but he sent there his two eldest sons, Augustine and Lawrence, born of his first marriage, and undoubtedly would have sent his third son, George, but for his untimely death, April 12, 1743, when but forty-nine years of age.

Augustine Washington was a man of importance in the community. He owned six plantations on the Rappahannock and the Potomac and the country back of them. He owned the ferry across the Rappahannock at Fredericksburg, and was part proprietor and manager of the iron-mine and works at Accotink, in which he had a twelfth interest, also representing the remaining owners, a company with headquarters in London.

He was elected a member of the board of trustees of the town of Fredericksburg in 1742, and so was a proprietor of land in that city as well as being resident of what we now know as the Cherry Tree Farm across the Rappahannock from the city.

There he lived after the first house which he built at Mount Vernon was destroyed by fire.

Like his grandfather, Colonel John Washington, Augustine Washington engaged in transporting emigrants from England to Virginia, and among them found a schoolmaster for his son George. Parson Weems's legends indicate that he took a keen interest in the moral training of his son, George, and was one of the chief factors in his mental and moral development. No doubt the mental characteristics of the father descended to and were developed in the boy.

After a brief illness, Augustine Washington died, leaving a large and valuable landed and personal estate, and by his last will amply provided for Lawrence and Augustine, sons by his first marriage (to Jane Butler), and his second wife, Mary Ball and her children, George, Elizabeth, John Augustine, Charles, and Samuel.

To Lawrence he left the Mount Vernon twenty-five hundred acres with the mill he had built thereon, and the big brick barn, still standing, together with some land at Maddox Creek in Westmoreland County, and his interest in several iron works.

To his daughter Betty, afterwards the wife of Colonel Fielding Lewis, he gave two negro children and required Lawrence to pay her four hundred pounds sterling in cash.

To Augustine he gave Wakefield and some negroes, three of which Lawrence was to buy from the proceeds of the iron works and present to him.

To John Augustine he left seven hundred acres on Maddox Creek in Westmoreland County, and to Charles he left seven hundred acres in Prince William County.

To George he willed the Cherry Tree Farm on the Rappahannock opposite Fredericksburg and a share in other lands, as well as ten negroes.

To Samuel he gave seven hundred acres on Chotank Creek in Stafford and one half of lands on Deep Run.

To his wife, Mary Ball, he left the crops "made on Bridge's Creek, Chotank and Rappahannock waters" at the time of his death, and the priveledge of working the "Bridge's Creek quarters" for the term of five years after his decease, during which time she "might establish quarters on Deep Run."

He required Lawrence and Augustine to pay half of his debts and bequeathed to them one half of what was owing to him. In a codicil he left to George "one lot of land in the town of Fredericksburg."

Being curious to know where this lot was, the old records at Spotsylvania Courthouse were searched with the following results:

Deed Book C., Page 490, Henry Willis' Executors conveyed to Augustine Washington, of King George county, lots 33 and 34, for which he paid L. 44 currency money of Virginia. The deed is dated June 4, 1741, and recorded Sept. 1, 1741.

Deed Book D, page 3, John Waller conveyed to

Augustine Washington lot 40, for which he paid L 26, 17s, 6d. Dated March 3, 1741, and recorded July 7, 1741.

These are the lots which enabled Augustine Washington to be elected one of the trustees of Fredericksburg in 1742, just one year before he died. In all likelihood he bought these lots to be able to be a trustee of Fredericksburg, for the law was that the trustees must own property in the city of Fredericksburg. These are also the lots he gave his son George in his will.

Lots 33 and 34 are on the corner of Wolfe and Maine streets, uptown corner, running through to Princess Anne. The present postoffice is on lot 40.

In Book E, page 866, Lawrence Washington, of Fairfax, conveyed from the Augustine Washington estate, King George county, to his brother, George Washington, of King George county, lots 33, 34 and 40, now the property of George under the will of Augustine Washington. These lots are one-half acre each. The conveyance of these lots is dated June 17, 1752, and recorded July 7, 1752.

And hereby hangs some interesting history. Lawrence Washington came from the Barbadoes in May, 1752, to die of consumption July 26, 1752. Lawrence evidently wished George to come into possession of this property before he died. He had

already made him an executor of his own will, and in the event of the death of his only living daughter George was to be one of the heirs of Lawrence Washington's estate. So while practically on his death bed, June 17, 1752, he conveyed these lots to George:

Should one be curious to know what George Washington did with these lots, it will be found in

Deed Book E, page 109, that on April 2, 1753, George Washington, of King George county, conveyed lots 33 and 34 to John Murdock, Andrew Cochrane, William Cranford, jr., Allen Dreghorn, Robert Bogle, jr., all of Glasgow, in Scotland. Each lot one-half acre.

In Deed Book E, page 231, Feb. 4, 1755, George Washington, of Fairfax county, conveys to John Thornton, a cousin, lot 40. This deed is signed in the handwriting of George Washington in the deed book.

These two last deeds are very important to the historian because they fix beyond a doubt the time when George Washington ceased to be a citizen of King George county and became a citizen of Fairfax county. He did so between the years 1753 and 1755, after he became the owner of Mount Vernon.

In Book E, page 866, we find that Fielding and Betty Lewis sold to George Washington, of Fairfax

county, lots 111 and 113. The deed is dated June 1, 1761.

In Book G, page 316, Oct. 13, 1769, George and Martha Washington, of Fairfax, conveyed to James Mercer two lots in Fredericksburg, "extending down the hill" to contain one acre, adjoining two lots bought by said Mercer from Fielding Lewis. Lots 111 and 113 are on the west side between Fauquier and Hawke streets.

The last land purchased by George Washington in Fredericksburg was September 18, 1772, and is recorded in

Deed Book H, page 224, from Michael Robinson and Esther, his wife, to George Washington, of Fairfax, lots 107 and 108, for which he paid £225. These lots were previously owned by Fielding Lewis and had been conveyed to Robinson in 1761.

Lots 107 and 108 are on the corner of Charles and Lewis, running through to Prince Edward. Lot 107 is the site of the Mary Washington house. It fixes an important date, in all probability, when Washington's mother came to live in Fredericksburg. It is stated in the Life of George Mason that Mary Washington moved to Fredericksburg in 1750, but I doubt it. Washington doubtless moved his mother to Fredericksburg during the days preceding the Revolution to be near her daughter at Kenmore, and for protection from lawlessness, which he feared might be prevalent.

Mrs. Washington enjoyed not only the specific provision above mentioned, but had the use of her children's estates until they arrived at twenty-one years of age. In fact, George Washington said after her death, more than forty-six years later, that he had never received anything from his father's estate during the life of his mother.

While he was only a boy, he earned his own livelihood and for a time his mother was helped by him. It probably never occurred to the generous Lawrence nor to William Fairfax, the early friend and associate of her husband, that the cloud of poverty had gathered around the home of Widow Washington. Willing hands would have extended prompt and liberal response had an intimation come of such a condition, but the proud soul of Mary Washington could not bend to supplication. So she waited the coming of George who tells the story of his mother's want only by implication in the following letter to his brother Lawrence in Williamsburg:

May 5, 1749.

Dear Brother: I hope your cough is much mended since I saw you last, if so likewise hope you have given over the thought of leaving Virginia.

As there is not an absolute occasion of my coming down, hope you will get deeds acknowledged without me; my horse is in very poor order to undertake such a jour-

ney, and is no likelihood of mending for want of corn sufficient to support him; tho' if there be any certainty in the Assemblys not rising until the latter end of May, will, if I can, be down by that; As my Mother's term of years is out at that place, at Bridge's Creek, she designs to settle a quarter on that piece at Deep Run, but seems backwards of doing it until the Right is made good, for fear of accidents.

It is reported here that Mr. Spotswood intends to put down the Ferry that is kept at the Wharf where he now lives, and that Major Francis Talliaferro intends to petition the Assembly for an act to have it kept from his house over against my Mother's Quarter, and right through the best of the land; whereas he can have no other view in it but for the Coveniences of a small Mill he has on the Water side, that will not grind above three Months in ye twelve, and the great inconveniency and prejudice it will be to us, hope it will not be granted; besides, I do not see where he can possibly have a landing place on his side that will ever be sufficient for a lawful landing (by reason of the highness of the Banks); I think we suffer enough with the Free Ferry, without being troubled with such an unjust and iniquitous Petition as that, but hope as it is only a flying report he will consider better of it and drop his pretensions. I should be glad (if it is not too much trouble) to hear from you in the meanwhile remain with my love to my Sister, Dear Sir,

Your affectionate Brother,

GEORGE WASHINGTON.

Augustine Washington had left his widow in comfortable circumstances, for, in addition to other legacies, he had provided an income for five years from the estate at Wakefield, but this had now expired. Poor crops and a plethora of slaves, which they could not sell, had sapped the resources of the widow until poverty darkened the door of her humble home and placed an added responsibility and care upon the shoulders of her son George, who, in this as in all the other responsibilities life placed upon him, more than measured up to the requirements. It was to earn bread for himself, and help his mother that he roamed among the Indians and surveyed my Lord's lands.

GEORGE WASHINGTON

GEORGE WASHINGTON was the eldest son of Augustine Washington by his second marriage, to Mary Ball, and was born at Wakefield, February 22, 1732. It is well known that he inherited his physical characteristics from his mother, together with certain elements in his disposition. He had a hasty temper which he learned to control in later years, though never perfectly in command of himself at all times, for under great provocation he was given to vigorous oaths and terrible outbursts of passion to which Jefferson alludes, and one of which Mr. Lear describes. Yet he realized his faults, kept the faith he pledged with his affections, and could and did apologize when he exceeded a just anger. Two of the greatest qualities of Washington's whole career, integrity and enterprise, were probably acquired chiefly from his father, for it was he who had been abroad for his education, went repeatedly to England on business, "adventured" in immigrants, plantations, and iron-works, and was the trusted agent of foreign capital. He also donated four hundred acres

WAKEFIELD

This Monument Marks the Spot where George Washington was Born February 22, 1732, in Westmoreland County, Va., on the Potomac River 40 Miles from Fredericksburg, Va., in the "Mansion at Wakefield," as Washington Himself Describes it. The Print of a Small and Insignificant building which Has Had Wide Circulation as the House in which Washington was Born is "Imaginary."

of land to found a public school in Westmoreland County. He was the Captain of his own vessel as well as of the industries of his neighborhood.

HIS TWO YEARS AT WAKEFIELD, 1732–1734

George Washington continued to live at Wakefield from his birth in 1732 until about the close of 1734, when, "owing to sickness in his family," his father moved to the highlands of the upper Potomac and established his residence at Epsewasson or Hunting Creek Estate, then in Prince William, now Fairfax County. Thus begins in the latter part of 1734 the occupation by the Washington family of what is known today as Mount Vernon.

THE FIVE YEARS AT MOUNT VERNON, 1734–1739

Here George Washington lived until the house was destroyed by fire in 1739, when on account of its destruction his father moved to Pine Grove Farm, now known as the Cherry Tree Farm, on the Rappahannock River, then in King George but now Stafford County, opposite Fredericksburg.

FOUR YEARS AT PINE GROVE FARM, 1739–1743

His father lived only a few years after moving to Pine Grove Farm, dying after a brief illness,

April 12, 1743, just after George had entered upon his eleventh year. His father died in the prime of life, having contracted a violent cold from exposure which, notwithstanding his robust constitution, resulted in a complication of diseases very similar to the one which caused the death of his illustrious son in the latter part of the century.

FOUR YEARS WITH HIS HALF-BROTHER AUGUSTINE, 1743–1747

Immediately after the death of his father, he went to live with his half-brother, Augustine, at Wakefield. Here he found a very comfortable and luxurious home; for Augustine, having married a very wealthy lady, was living in great state, had numerous servants, an elegantly furnished house and finely stocked farm. Thus favorably situated, George continued his studies under an excellent teacher, Mr. Williams, for several years, during which time he was preparing himself to be a surveyor. At the age of seventeen he was recognized as one of the best in the colony of Virginia.

HIS ROMANTIC CAREER

From 1748, his home was with his half-brother, Lawrence, at Mount Vernon. The relationship of the two was of the warmest nature, in fact the af-

fection of Lawrence for his half-brother George being almost that of a father. So solicitous was Lawrence of his brother's welfare and such was his confidence in his judgment that he lost no opportunity to advance the interest of George in private and public life. He confided to him his most exclusive private affairs, keeping him under his personal observation and tutelage at Mount Vernon whenever possible, with the result that at twenty-two years of age, George Washington was one of the rich men of Virginia, the idol of the Colony, and one of the few Americans who was as well and as favorably known in England as in America. His own personal worth, the love and confidence of his brother and friends, the wisdom of his mother, an overruling providence, and the accidents of fortune were so mingled in his career that it makes one of the most fascinating romances in American history.

It begins with the bitterest disappointment of his life, caused by his mother's objection to his entering the British Navy. Lawrence, solicitous of his younger brother's future welfare and with an earnest desire to place him in a position where his manifest abilities would ultimately win promotion, secured for George, through the influence and assistance of his father-in-law (Sir William Fair-

fax) an appointment as midshipman in the British Navy. This, however, did not meet with the approval of George's mother, who positively refused to consent to a long separation from her eldest boy, neither did she relish the idea of his becoming a sailor.

In vain did Lawrence and Sir William Fairfax try to change her decision. The following letter from her brother, Joseph Ball, decided her not to let George enter the British Navy.

Stratford By Bow, London, 19th May, 1747.

Dear Sister: I understand that you advise and have some thoughts of putting your son George to sea. I think he had better be put apprentice to a tinker, for a common sailor before the mast has by no means the common liberty of the subject; for they will press him from a ship where he has fifty shillings a month and make him take three and twenty, and cut and slash him like a negro, or rather like a dog. And as to any considerable preferment in the navy, it is not to be expected; there are so many always gaping for it here who have interest and he has none. And if he should get to be master of a Virginia ship (which will be very difficult to do), a planter that has three or four hundred acres and three or four slaves, if he be industrious, may leave his family in better bread than such a master of a ship can, and if the planter can get ever so little before hand let him begin to buy goods for tobacco and sell them again for tobacco. I never knew them men miss while they went in so, but he must

never pretend to buy for money and sell for tobacco, I never knew any of them but lost more than they got. He must not be too hasty to get rich but go on gently with patience as things will naturally be. This method without aiming to be a fine gentleman before his time, will carry a man more comfortable and surely through the world than going to sea. I pray God keep you and yours. My wife and daughter join me in respect to you and yours.

Your loving brother,
JOSEPH BALL.

This ended George's career as a sailor. In the meantime he had learned the art of surveying, and in the next two years had been commissioned the surveyor of Culpepper County, had surveyed many thousands of acres for Lord Fairfax in his dealings with tenants and purchasers; had been Lawrence's assistant in matters of the Ohio Company, and had succeeded Lawrence as Adjutant-General of the Northern Neck with the rank of Major, and was receiving as pay one hundred and fifty pounds Virginia currency per annum. All this he had accomplished at the age of nineteen.

His brother Lawrence was active in local affairs, a member of the House of Burgesses, and was prominent in the Ohio Company, the object of which was to establish amicable commercial relations with the Indians and open up for settlement

the vast country east and south of the Ohio River, and west of the Alleghanies. The Ohio River Company was composed of the richest and ablest men in the Colony and purposed to secure the rich fur trade of the Ohio valley, and open the territory to English settlers. They established trading posts at regular intervals of fifty or one hundred miles, and hoped to form a chain of settlements from tidewater on the Potomac to the Ohio, and down the banks of that river.

It was from disputes concerning this territory that the French and Indian wars arose, the first shot of which was fired by Washington on May 28, 1754, who with forty men encountered a detachment of thirty French scouts under M. de Jumonville, who was killed in the action and the thirty French were captured. Thackeray sums up the consequences as follows:

> It was strange that in a savage forest of Pennsylvania a young Virginia officer should fire a shot and waken up a war which was to last for sixty years, which was to cover his own country and pass into Europe, to cost France her American colonies, to sever ours from us and create the great Western Republic, to rage over the Old World and distinguish the New; and, of all the myriads engaged in the vast contest, to leave the prize of the greatest fame to him who struck the first blow.

During these fateful years, Lawrence Washington was showing symptoms of serious debility. He had never fully recovered from the effects of the Cartagena Campaign, under the command of General Wentworth, in the service of Admiral Vernon, with whom he went to attack the Spanish city of Cartagena, in Colombia, South America, as a member of the Virginia infantry. When this expedition proved a failure he returned to Virginia with the remnant of his brave but unfortunate forces, the command of them having devolved upon him after the death of Colonel Gooch.

After his return to Virginia he worked so hard that it taxed his enfeebled constitution to the utmost. Under the advice of physicians, he made a journey to the Barbadoes in September, 1751, but in vain. George Washington accompanied him, and contracted there the smallpox, which detracted from his physical looks ever afterwards. Lawrence reached his home at Mount Vernon in May, and July 26, 1752, in the thirty-fourth year of his age, he fell a victim to consumption.

To his brother, George, he left, in case of the death of his daughter, all his land in Fairfax County including Mount Vernon and the improvements thereon, and also an interest in other lands, reserving a life interest for his wife, and named

George Washington as one of the executors of his will. In a few months Lawrence Washington's only living daughter, Sarah, died, and the Mount Vernon estate descended to George, subject to the widow's use for life, and though but twenty-two years of age, George promptly bought the widow's rights, after her marriage to George Lee, for an annual payment of 12,000 pounds of tobacco.

This inheritance made him one of the rich men of Virginia, while another romance five years later, when he was twenty-seven, made him one of the richest men in the Colonies. This occurred when he married Martha Dandrige Custis, widow of Daniel Park Custis, who brought him $100,000 in cash and a very large landed estate in Virginia, which added to Mount Vernon, George Washington's judicious investments and the lands received as a bounty from the French and Indian wars, made his large estate.

MOUNT VERNON

This home which George Washington inherited, Augustine Washington built on the site of his former and first residence during the absence of and for his son Lawrence while he was away on the Carthage campaign. Lawrence Washington named his estate Mount Vernon after Admiral Vernon in

the spring of 1743, just about the time of his father's death, and shortly before he married Anne, the eldest daughter of Colonel Fairfax, whose plantation, Belvoir, adjoined his own.

Anne Fairfax, first mistress of Mount Vernon, left a mansion for a cottage, for Mount Vernon then was an unpretentious dwelling, constituting but the middle portion of the structure we now know, though its location and its vistas and natural beauties were as wonderful then as now. After George Washington became owner of the estate, he added to the building and completed it as it is today.

In later years Washington extended the limits of his original inheritance of twenty-seven hundred acres to more than eight thousand acres, and transformed it into one of the most valuable and productive plantations in the Colony. Here we find him when he was sixteen years old installed as a member of his brother Lawrence's family, where, with the exceptions of occasional visits and short sojourns with his mother at Pine Grove Farm on the Rappahannock, he made his home until the end came in 1799, its name inseparably linked with his, his fame gathering around and glorifying it as the years go by, which will forever consecrate it in the hearts of the American people.

PART IV

WASHINGTON THE MAN AND PATRIOT

WASHINGTON THE MAN

SOME one has happily declared, "Providence denied Washington children of his own in order that he might be the father of his country." Yet in his personal and domestic relations this strong man was all tenderness. His letters disclose that in youth he fell in love with a certain "Lowland Beauty." Later, on a visit at Philadelphia, February 4, 1756, he appears again to have become enamored, this time with one Mary Phillipse. His ledger of that date contains an item for "treating ladies."

From youth Washington was fond of all sorts of athletic sports and feats of strength and agility. At Mount Vernon he rode to hounds two or three times a week and spent much time angling and fowling, having been an expert shot at ducks on the wing.

He was called by Jefferson the best horseman of his age and the manager of Rickett's circus stated of him: "His seat is so firm, his management so easy and graceful, that I, who am a professor of horsemanship, should go to him and learn to ride."

Horticulture was one of his favorite pursuits and the improvement of his grounds and cultivation of his farms, according to his own taste, was among his principal amusements.

DAILY LIFE

At Mount Vernon he rose with the sun, and read in his study or wrote letters until breakfast. After breakfast he rode on horseback over his farms to supervise his overseers and laborers, often taking part in their work with his own hands. He then worked in his study until 3 p. m., when dinner was served. The remainder of the day he devoted to recreation with his family and guests. He was accustomed to retire at 10 o'clock.

As Commander-in-Chief and President, as well as in his own home, he conformed to the custom of the day in having wine upon his table, but he was personally temperate, even abstinent, never indulging to excess. He was, however, very fond of nuts and candy and overindulgence in sweets is said to

have made necessary the set of false teeth, which caused the square appearance of the lower part of his face, made familiar by his many portraits.

AT THE PLAY

From his youth the theatre was one of his favorite pastimes. He often went to the play three or four nights running. In boyhood he frequented the theatre at Williamsburg and, while President, often attended the performances of the old American Company at Philadelphia, the east stage box having been fitted up expressly for his reception. His diaries and ledgers record many purchases of theatre tickets for his guests and members of his family and numerous entries to this effect, "Dined at the Club and afterwards went to the Play." He was also accustomed to play cards occasionally, his ledger showing losses on one occasion of eight shillings and on another of five pounds.

AS A BUSINESS MAN

Washington was a skilled accountant, and as a man was energetic, prudent, and far-sighted. His motto was not, "Business is Business," that cynical excuse of the weak, but "Labor to Keep Alive in Your Breast the Little Spark of Celestial Conscience." He meant it and kept it, leading thereby

the champions of commercial honor who have given modern business its dignity and power, and made it what it is today.

He gained no small repute at his Mount Vernon mill, as a manufacturer of flour. There was the "Superfine" brand, and the "Common." But even the "Common" was so unusual in its purity and general excellence that, tradition says, Mount Vernon flour was passed without inspection by customs officers at West Indian ports.

In 1785 General Washington, as the outcome of his efforts to establish navigation, via the Potomac and the Ohio, between the Lakes and Chesapeake Bay, was chosen president of the Potomac Company.

It was a vast commercial plan conceived for detaching the frontier settler from English influence in the Northwest and Spanish influence on the Mississippi by welding the West to the East with an improved channel of navigation from the sea to Lake Erie through Virginia, the present West Virginia and Ohio. It would be a long, circuitous route, especially for the huge "keel boats" propelled against the stream with poles. But "the ingenious Mr. Rumsey," popularly known as "Crazy Rumsey," had demonstrated to the ever-progressive Washington the model of a steamboat, which actu-

ally traveled on the Potomac in the following year. Here again Washington was first! At his death he not only possessed realty in eastern Virginia, in New York State and in Florida, but he still retained in western Virginia (including the later West Virginia), in Kentucky and along the Ohio and its tributaries, more than 40,000 acres of good land valued at $400,000, or more than $1,000,000 as money is valued now. It was the greater part of his estate.

In acquiring it and holding it, however, he had become "land poor." During his second term as President he felt so keenly his pecuniary embarrassment that he tried to dispose of his western lands, and even planned to rent his Mount Vernon estate, reserving only the mansion and—for agricultural diversion—a small farm round about. To that end he wrote a realty "ad" of notable "selling power."

"No estate in America," he announced, "is more pleasantly situated than this. It lies in a high, dry and healthy country three hundred miles by water from the sea on one of the finest rivers in the world. Its margin is washed by more than ten miles of tidewater. It is situated in a latitude between the extremes of heat and cold. It is the same distance by land or (by) water, with good

roads and the best navigation, from the Federal City, Alexandria and Georgetown; distant from the first twelve, from the second nine, and from the last, sixteen miles. The Federal City, in the year 1800, will become the seat of the general government of the United States. It is increasing fast in buildings and (is) rising into consequence; and will, from the advantages given to it by Nature and from its proximity to a rich interior country and to the Western Settlements, become the Emporium of the United States."

If he had only christened that little town the "Imperial Gateway of the Wondrous West," the "ad" would have been complete.

WASHINGTON'S EDUCATION

THE opportunities offered by the Colonial schools in Washington's day were small. He had done with schools before his sixteenth birthday and thenceforth depended upon self-culture. He studied the three R's, geography, history and surveying, in the last of which alone he showed zeal and aptitude, the exact and practical having been, through life, the basis of his power. In spelling and grammar he was inferior.

Washington was chiefly self-educated. Through life he was always learning. In great part his education came from his association with the cultivated men and women of his time, including Lord Fairfax, George Mason, Benjamin Franklin, Thomas Jefferson and Alexander Hamilton. He was a close observer, having sharp eyes and keen wits, and developed unusual skill in recognizing natural ability. Hence he also learned much from the bookseller, Knox; the blacksmith, Green; the farmer, Putnam; and the teamster, Morgan.

BOOK BUYER AND STUDENT

Books he regarded, according to one of his letters to a friend as "the basis upon which other knowledge is to be built," namely, the kind of knowledge of "men and things" with which one can "become acquainted by traveling." Hence, through life, he was a systematic book buyer and student, and the contents of his library indicate his constant advance in that self-culture which was essential to the intelligent discharge of his duties as a farmer, a soldier and a statesman. He read for practical information on subjects of utility to himself and of value to his fellowmen. He husbanded his time for study; when he retired to his library no one dared to disturb him.

He was especially fond of books on travel, memoirs, and books of history, but also owned and read the classics. His library included the Bible and several commentaries upon it, Shakespeare, Pope, Translations of the Iliad and Odyssey, Burns, Ossian, Don Quixote, "Gulliver's Travels," Swift's Works and a translation of Horace.

Washington's library also contained a number of pamphlets, mostly on political and religious topics and his sense of their importance is shown by the fact that he had many of them bound, often carefully arranged according to subjects.

VIEWS ON EDUCATION

Such was his estimate of the potency of education that he is said to have been the first man to "conceive of a republic of free men as superior to a monarchy."

On various occasions he expressed the following sentiments:

"Useful knowledge can have no enemy but the ignorant. It pleases the young, it delights the aged, is an ornament in prosperity and a comfort in adversity."

In a letter to Samuel Chase he wrote:

"The attention that your assembly gives to the establishment of public schools does them honor. To accomplish this ought to be one of our first endeavors. I know of no object more interesting."

In his first address to Congress, January 8, 1790, he said:

"There is nothing better can deserve your patronage than the promotion of science and literature. Knowledge is in every country the great basis of happiness."

On the receipt of Chapman's "Treatise on Education," Washington wrote him:

"We believe that the greatest human agency for the moral growth of the individual, the prosperity of our country, and the preservation of our Government is popular education—the one good thing of which it is

hard to get too much—and that, therefore, the State should do her utmost to encourage and advance it, with all classes of her citizens, regardless of race or color.

"My sentiments are perfectly in unison with yours, Sir, that the best means of forming a manly, virtuous and happy people will be found in the right education of youth. Without this foundation every other means in my opinion must fail."

VIEWS ON THE PRESS

Washington was a careful reader of the newspapers and wrote Mathew Carey, the Philadelphia publisher:

"I entertain a high idea of the utility of periodical publications insomuch that I could heartily desire copies of the magazines, as well as common gazettes, might be spread through every city and town and village in America. I consider such easy vehicles of knowledge more happily calculated than any other to preserve the liberty, stimulate the industry and meliorate the morals of an enlightened and free people."

WASHINGTON THE CHURCHMAN

THE key to the character of Washington was religious faith and morality. With his mother as a youth he read the Bible, the Prayer Book, Discourses on Common Prayer and Mathew Hale's "Contemplations, Moral and Divine." Early in life he became a communicant in the Episcopal Church and through life was a constant supporter of that Institution. He was a vestryman at different times in two parishes, Fairfax and Truro, in each of which were four churches. He subscribed to pews both at Pohick Church and at Christ Church, Alexandria, and used regularly to drive from Mount Vernon ten miles to attend the latter church, weather permitting. He caused public worship to be held while at Camp and when without a Chaplain, in the French and Indian wars, he personally conducted prayers at Fort Necessity and Great Meadows and in the Alleghanies. Later he read the burial service over the body of General Braddock.

While the army lay in the vicinity of Morristown he wrote the Presbyterian clergyman in that place inquiring if he could be admitted to communion. On receiving the reply, "Ours is not the Presbyterian table but the Lord's," the General said, "I am glad that it is, for I propose to join with you on that occasion. Though a member of the Church of England, I have no exclusive partialities."

During the Gethsemane of Valley Forge, Washington was observed by a member of the Society of Friends, on his knees in the woods, praying for his suffering forces. The Quaker afterwards said to his wife that he had not believed it was possible to be a soldier and a Christian at the same time, but having seen Washington on his knees he knew that he had been mistaken.

The following general order on the subject of profanity was issued by command of Washington to the Continental Army:

"The foolish and wicked practice of profane swearing, a vice heretofore little known in the American Army is growing into fashion, and it is hoped that the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of Heaven on our arms if we insult it by impiety and folly; added to this, it is a

vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Throughout his life Washington was a Christian in faith and practice, habitually devout, charitable, humane, liberal to the poor and kind to those who were oppressed. His reverence for religion is equally to be seen in his example, in his public communications, and in his private writings.

CHARITIES OF WASHINGTON

Throughout his life Washington was a conspicuous exemplar of the Masonic virtue of charity. He donated the use of several farms to the homeless, made provision for orphans and for his aged and infirm servants, and for many years contributed fifty pounds annually for the instruction of indigent children at Alexandria. A number of his relatives were the subject of his constant solicitude and bounty. During his absence, while serving as Commander-in-Chief, he thus addressed the superintendent in charge of his household and estates:

"Let the hospitality of the house with respect to the poor be kept up. Let no one go hungry away. If any of this kind of people should be in want of corn, supply their necessities, provided it does not encourage them in idleness and I have no objection to your giving my money in charity to the amount of forty or fifty pounds a year,

when you think it is well bestowed. What I meant by having no objection is, that it is my desire that it should be done."

During his residence at Philadelphia and elsewhere the Masonic Fraternity was frequently made the almoner of his bounty.

MASONIC SENTIMENTS OF WASHINGTON

THE appeal of the Grand Master of the Masons of Virginia that November 4, the Masonic birthday of Washington, be observed as a Masonic Holiday, as a worthy tribute to the Father of our Country, will inspire Masons of this generation to emulate his example and dedicate themselves to their country's service, and lend timely interest to the Masonic sentiments of Washington as expressed in his corerspondence with various Masonic bodies.

The following extracts are taken from the admirable compilation "Masonic Correspondence of Washington," by R. W. Julius F. Sachse, Librarian Masonic Temple, Philadelphia.

Facsimile copies of the originals of these documents are reproduced by Brother Sachse from the archives of the Library of Congress, or other original sources, so that there can be no question as to their authenticity.

A DESERVING BROTHER

"Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must

be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother."

(*Response to address of King David Lodge No.* 1, *Newport, Rhode Island, presented August* 22, 1790.)

"My best ambition having ever aimed at the unbiassed approbation of my fellow-citizens, it is peculiarly pleasing to find my conduct so affectionately approved by a Fraternity whose association is founded in justice and benevolence."

(*Response to Address of St. John's Lodge No.* 2, *Newbern, North Carolina, presented April* 20, 1791.)

"Your sentiments, on the establishment and exercise of our equal government, are worthy of an association, whose principles lead to purity of morals, and are beneficial in action.

"The Fabric of our freedom is placed on the enduring basis of public virtue, and will, I fondly hope, long continue to protect the prosperity of the architects who raised it. I shall be happy, on every occasion, to evince my regard for the Fraternity."

(*Response to Address of Grand Lodge of South Carolina, ancient York Masons, presented May* 4, 1791.)

THE OBJECT OF MASONRY

"Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know, that the

milder virtues of the heart are highly respected by a Society whose liberal principles must be founded in the immutable laws of truth and justice.

"To enlarge the sphere of social happiness is worthy the benevolent design of a Masonic institution; and it is most fervently to be wished, that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race."

(*Response to Address of Grand Lodge of Massachusetts presented December* 27, 1792.)

"To have been, in any degree, an instrument in the hands of Providence, to promote order and union, and erect upon a solid foundation the true principles of government, is only to have shared with many others in a labor, the results of which, let us hope, will prove through all ages a sanctuary for brothers and a lodge for the virtues."

(*Response to Address by the Grand Lodge of Pennsylvania presented December* 28, 1796.)

SUPPORT THE GOVERNMENT

"So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive it to be founded in benevolence and to be exercised only for the good of mankind. . . . At this important and critical moment, when repeated and high indignities have been offered to this government, your country and the rights and property of our citizens plundered without a prospect of redress, I conceive to be the indispensable duty of every

American, let his situation and circumstances in life be what they may, to come forward in support of the Government of his country and to give all the aid in his power toward maintaining that independence which we have so dearly purchased; and under this impression, I did not hesitate to lay aside all personal considerations and accept my appointment.

(*Response to Address of the Grand Lodge of Maryland, presented November* 5, 1798.)

DOCTOR GEORGE WASHINGTON

GEORGE WASHINGTON has been called General Washington, President Washington, and the Father of His Country; but probably few Americans know that he is also George Washington, LL.D.

The date and circumstances of conferring the degree, are given in the following letter from the Secretary to the President of Harvard University:

Rev. John J. Lanier:

Dear Sir.

In reply to your letter of February 1st I beg to state that George Washington received an honorary degree of Doctor of Laws in 1776. From Quincy's "History of Harvard University," Volume 2, page 167, I take the following:

"After the evacuation of the town of Boston by the British troops, which took place the 17th of March, 1776, congratulatory addresses from towns and legislatures were universally presented to General Washington, for the signal success which had attended his measures. The Corporation and Overseers, in accordance with the prevailing spirit and as an 'expression of the prevailing

gratitude of this College for his eminent services in the cause of his country and to this society,' conferred on him the degree of Doctor of Laws, by the unanimous vote of both boards. General Washington was the first individual on whom this degree was conferred by Harvard College. The diploma was signed by all the members of the Corporation except John Hancock, who was then in Philadelphia, and it was immediately published in the newspapers of the period, with an English translation."

Very truly yours,
F. W. HUMMELL, *Secretary.*

Washington was indeed first in everything—the first person to be initiated in Fredericksburg Masonic Lodge, fired the first shot in the French and Indian War, the first person on whom Harvard University conferred the Honorary degree of Doctor of Laws, first person proposed to be elected Grand Master of Masons in Virginia, and first and only person nominated and came near being elected Grand Master of Masons in America, first American General and first President of the United States—"first in peace, first in war, and first in the hearts of his countrymen."

It was on April 3, 1776, that Harvard conferred the degree of Doctor of Laws upon Washington, and in doing so broke all precedents. Washing-

ton's knowledge of Latin was practically nothing, his Greek was less than nothing, and his very spelling of his native English was never above suspicion, yet he received the highest academic honors of the times from an institution where every freshman could wrangle in Latin, and every Sophomore deliver an oration in Greek.

An exaggeration you say! Here are the requirements of entering Harvard in those days: "When any scholar is able to understand Tully or such like Latin author extempore, and make and speak true Latin in verse and prose . . . and decline perfectly the paradigms of nouns and verbs in the Greek tongue, let him then, and not before, be capable of admission into the College."

Fifty-seven years before Washington became an honorary Harvard man a boy named Siles, coming up for his entrance test at Yale, "was examined in Tully's Orations, in which, though he had never construed before he came to New Haven, yet he committed no error—in that or any other book, whether Latin, Greek, or Hebrew—except in Virgil, wherein he could not tell the 'præteritum' of 'requiesco'."

Though Washington possessed none of these qualifications, and was not what one would call a scholar, nevertheless he was one of the edu-

cated men of his day, in all that made education most worth while. His library contained the best available books, and he could hold his own with the greatest minds in America in those days when there were giant minds in the land. Washington possessed one of the best informed minds this country has ever produced, though to form this conclusion we must ignore the qualifications considered by the colleges of that day necessary to an educated man.

The ancient Harvard diploma reads:

> The Corporation of HARVARD COLLEGE in Cambridge, New England, to all the Faithful in Christ, to whom these Presents shall come,
>
> GREETING,
>
> Whereas Academical Degrees were originally instituted for this Purpose, That men eminent for Knowledge, Wisdom, and Virtue, who have highly merited of the Republic of Letters and of the Common-Wealth, should be rewarded with the Honors of these Laurels; there is the greatest Propriety in conferring such Honor on that very illustrious Gentleman, GEORGE WASHINGTON, Esq.; the accomplished General of the confederated Colonies in America, whose Knowledge and patriotic Ardor are manifest to all; Who, for his distinguished Virtue, both Civil and Military, in the first Place, being elected by the Suffrages of the Virginians, one of their Delegates, exerted himself with Fidelity and singular Wisdom in the celebrated Congress of America, for the Defence of Lib-

erty, when in the utmost danger of being forever lost, and for the Salvation of his County; and then, at the earnest Request of that Grand Council of Patriots, without Hesitation, left all the Pleasures of his delightful Seat in Virginia, and the Affairs of his own Estate, that through all the Fatigues and Dangers of a Camp, without accepting any Reward, he might deliver New England from the unjust and cruel arms of Britain, and defend the other Colonies; and who, by the most Signal Smiles of Divine Providence on his Military Operations, drove the Fleet and Troops of the Enemy with disgraceful Precipitation from the Town of Boston, which for Eleven Months had been shut up, fortified and defended by a Garrison of above Seven Thousand Regulars; So that the inhabitants, who suffered a great variety of Hardships and Cruelties while under the Power of the Oppressors, now rejoice in their Deliverance, and the neighboring Towns are freed from the Tumult of Arms, and our University has the agreeable Prospect of being restored to its ancient Seat.

Know ye therefore, that We, the President and Fellows of Harvard College in Cambridge, (with the Consent of the Honored and Reverend Overseers of our Academy) have constituted and created the aforesaid Gentleman, GEORGE WASHINGTON, who merits the highest Honor, DOCTOR OF LAWS, the Law of Nature and Nations, and the Civil Law; and have given and granted unto him at the same Time all Rights, Privileges, and Honors to the said Degree pertaining.

In Testimony whereof, We have affixed the Seal of our University to these Letters, and subscribed with our Hand

writing this Third Day of April in the Year of our Lord One Thousand Seven Hundred and Seventy-six.

SAMUEL LANGDON,
S. T. D. Praeses.
NATHANIEL APPLETON,
S. T. D.
JOHANNES WINTHROP,
Math. et Phil. P. Hol. LL.D.
ANDREAS ELIOT, S. T. D.
SAMUEL COOPER, S. T. D.
JOHANNES WADSWORTH,
Log. et Eth. Pre. Thesaurarius.
Socii.

It is strange how fate reverses the fortunes of men. That Samuel Langdon, President of Harvard College, whose authority placed Washington among "the aristocracy of the learned," was an ardent Whig and in so far pleased the Colonists; but in 1780 the students fomented a rebellion within the college walls, and, casting aside their classical languages, declared in flat, downright English that he was guilty "of impiety, heterodoxy, unfitness for the office of preacher of the Christian religion, and still more for that of President."

Langdon, who had more learning than horse sense, immediately acquiesced in the students' wishes and resigned, whereupon the student body promptly met and passed resolutions almost ex-

actly reversing their previous declaration. But the corporation accepted his resignation, and Langdon retired to a country parish, where he was scarcely ever heard of again; while George Washington, LL.D., rose from one stepping stone of fame to another until all the world knew him. All of which proves, of course, that Doctor Washington was indeed among those "men eminent for knowledge, wisdom and virtue, who have highly merited of the Republic of Letters."

WASHINGTON'S WILL

WE have shown in the preceding chapters that Washington is the new ideal of an educated man, the exemplar of a democratic aristocracy whose title deeds is work, which consecrates its wealth to the making of American citizens. He did this not only during his life but by his Will still continues to influence the institutions and destiny of America in as vital a way as the Declaration of Independence and completes that immortal document. It will yet take its place beside, and rank in importance with, those three other great documents of human liberty, Magna Charta, the Declaration of Independence, and the Masonic Constitution of 1717 which went further than Magna Charta and prepared the way for the Declaration of Independence.* We mention four ways in which his Will has influenced the institutions and destiny of America, any one of which is sufficient to immortalize any other man.

* See "Masonry and Citizenship," Chapter, *The Part Masons Played in Making America.*

WASHINGTON FREES HIS 124 SLAVES

First, he held that slavery was contrary to the principles of Masonry, which supplants the "slave system of labor" by the "wage system of free contract," used in building Solomon's temple, in which each man shares according to his ability, industry, and necessity. He staked his life and all that he had—and he was one of the richest men in the Colonies—for "freedom, equality, and fraternity"; and by the way he freed his 124 slaves showed how they could most wisely and humanely be made into American citizens.

Washington and George Mason, together with others in the Colonies, had long been trying to abolish the slave trade,[1] as the Non-Importation

[1] *Slave Trade.*—The importation of negro slaves into the American colonies began with the year 1619, when a Dutch vessel brought a cargo of slaves into James River. In 1713, by the treaty of Utrecht, Great Britain obtained the contract for supplying slaves in the Spanish West Indies. This stimulated the general slave trade. Some colonies desired to prohibit the importation of slaves, but Great Britain forced it upon them. Virginia passed several such acts, but they were vetoed. Pennsylvania passed bills prohibiting slave trading in 1712, 1714, and 1717, but they were vetoed. Massachusetts passed a similar bill in 1774, which was vetoed. It was prohibited by Rhode Island in 1774, by Connecticut in the same year, and by the non-importation covenant of the colonies, October 24, 1774. It was forbidden by nearly all the states during the Revolution. The slave trade question was an important one in the formation of the Constitution. The Southern States, except Virginia—and Maryland demanded it, hence it was compromised by allowing Congress to prohibit it after 1808. The act of March 22, 1794, prohibited the carrying of

Resolutions written by Mason and presented by Washington in 1769 to the Virginia Assembly, pledging the Virginia planters to purchase no slaves that should be brought to the country after the 1st of November of that year, shows.

In this connection the earlier attempt of that other great Mason, General Oglethorpe, the founder of the Colony of Georgia, to abolish slavery should not be forgotten, for its charter written by the Board of Trustees in 1732 "prohibits the sale of rum and the use of slaves in the colony." So Oglethorpe has the distinction of being the founder of the first and only prohibitionist and abolitionist colony in America, which permitted no slave to be used until the 26th of October, 1749, and then only after repeated petitions by the colonists of Georgia.

In a letter to Mr. John F. Mercer, September, 1786, Washington writes: "I never mean, unless some particular circumstance should compel me

American slaves by American citizens from one foreign country to another. That of May 10, 1800, allowed United States war ships to seize vessels engaged in such traffic. That of February 28, 1803, prohibited the introduction of slaves into states which had forbidden slavery. In 1808 the importation of slaves into the United States was forbidden. The acts of April 20, 1818, and March 3, 1819, authorized the President to send cruisers to Africa to stop the slave trade. Various projects for renewing the trade arose in the fifties. It was in reality never given up until 1865. No restrictions were placed upon domestic slave trading.

to it, to possess another slave by purchase, it being among my first wishes to see some plan adopted by which slavery in this country may be abolished by law." And eleven years afterwards, in August, 1797, he writes his nephew, Lawrence Lewis: "I wish from my soul that the legislature of this State could see the policy of a gradual abolition of slavery. It might prevent much future mischief."

So when the abolition of the slave trade failed to be written into the Constitution of the United States in 1787,[2] Washington made provision in his will for

[2] The clause allowing the importation of slaves called forth a heated debate in the Convention of 1787 that made the Constitution of the United States. George Mason, in opposition to Mr. Sherman of Connecticut who was for leaving the clause as it stood, in a speech of some length, said: "This infernal traffic originated in the avarice of British merchants. The British Government constantly checked the attempts of Virginia to put a stop to it. The present question concerns not the importing States alone, but the whole Union. . . . Maryland and Virginia, he said, had already prohibited the importation of slaves expressly—North Carolina had done the same in substance. All this would be in vain, if South Carolina and Georgia be at liberty to import. The Western people are already calling out for slaves for their new lands; and will fill that country with slaves, if they can be got through South Carolina and Georgia. Slavery discourages arts and manufactures. The poor despise labor when performed by slaves. They prevent the immigration of whites, who really enrich and strengthen a country. They produce the most pernicious effect on manners. Every master of slaves is born a petty tyrant. They bring the judgment of heaven upon a country. As nations cannot be rewarded or punished in the next world, they must be in this. By an inevitable chain of causes and effects, Providence punishes national sins by na-

freeing and educating his slaves, hoping that his example would be followed by the nation as a whole. Had it been done, how many woes Washington foresaw would have been saved the nation!

In his Will he pensioned his aged and infirm slaves, and made provisions for educating the young and teaching them a vocation by which they could earn their living, and gave them their freedom at the age of twenty-five. Over a half a century later the nation did what Washington tried to induce it to do during his life. In this respect the Will of Washington makes the Declaration of Independence a reality. It began the process of educating and making American citizens out of the negroes of the United States. See Washington's Will, the last chapter in this book.

WASHINGTON'S ENDOWMENTS FOR EDUCATION

Second, the greatness of Washington is also shown by the endowment he left and the reasons he gives for founding at Washington, D. C., a great University for the training and making of true

tional calamities. He lamented that some of our Eastern brethren had, from a lust of gain, embarked in this nefarious traffic. He held it essential in every point of view, that the general government should have power to prevent the increase of slavery." The year 1800 was fixed in the report as the time when the importation of slaves should cease. This was changed to 1808.

Americans, untainted by the monarchial atmosphere of the continental schools of Europe; by the money and stocks he left for establishing and supporting a free school at Alexandria, Virginia; by giving one hundred shares of the James River Canal stock for the use and benefit of Liberty Hall Academy, in the County of Rockbridge, Virginia, which was founded in 1749 as Augusta Academy, and was the first concrete expression of that devotion to learning and religion which characterized the settlers of the Valley of Virginia, and became the fifth in order of founding of American colleges.

In the spring of 1776, two months before the Declaration of Independence, by unanimous action of the Board of Trustees, its name was changed to Liberty Hall, and in 1782 was formally incorporated as an independent institution, under a self-perpetuating Board of Trustees. It was to this institution that Washington gave the Virginia State Canal bonds, described in his Will.

The Trustees of the Academy then requested that the enlarged and endowed institution be allowed to bear his name. To this General Washington consented in a letter dated June 17, 1798, at which time the name of the institution was changed to Washington Academy, the only institution so authorized by the Father of his country. In 1813 by

formal act of the legislature its name was changed to Washington College.

After the wreck of the Civil War, the Institution was reorganized and developed by the genius of Robert E. Lee, who accepted its Presidency in 1865, fixed its traditions of courtesy, honor, and patriotism, hallowed for all time by his spirit, and bequeathed to its keeping his sacred dust and his incomparable name. Washington, his great kinsman, being rich, had endowed the college with his money. General Lee, having no money, gave himself to the institution and thus enriched it forever. After his death the name of the college was changed to Washington and Lee University.

This gift of Washington still yields an annual income of $3000 to this institution. This bequest soon inspired a similar gift from the Cincinnati Society of the Revolution. When the Virginia Cincinnati Society disbanded in 1802, it decided to follow the example of Washington and bestowed all of its funds, amounting to $25,000, upon the institution which Washington had endowed.

How prophetic and far-sighted are these words of his Will in which he urges the establishment, at Washington, D. C., of a National University:

"It has always been a source of serious regret with me, to see the youth of these United States

sent to foreign countries for the purpose of education, often before their minds were formed, or before they had imbibed any adequate ideas of the happiness of their own; contracting, too frequently, not only habits of dissipation and extravagance, but *principles unfriendly to republican forms of government, and to the true and genuine liberties of mankind,* which, thereafter, are rarely overcome. For these reasons, it has been my ardent wish to see a plan devised, on a liberal scale, which would have a tendency to spread systematic ideas through all parts of this rising empire, thereby to do away with local attachments and state prejudices, as far as the nature of things would, or indeed ought to admit, from our national councils . . . and, as a matter of infinite importance in my judgment, by associating with each other, and forming friendships in juvenile years, be enabled to free themselves in a proper degree, from those local prejudices and habitual jealousies which have been mentioned, and which, when carried to excess, are never failing sources of disquietude to the public mind, and pregnant of mischievous consequences to this country."

The Rhodes Scholarships have carried out Washington's ideas for the British Empire. But the United States in its public schools has carried out

Washington's ideas of universal education for every child of the nation, which he began by the endowment he left for a school in Alexandria, Va. Again in the matter of schools has Washington's Will completed the Declarations of Independence, for without universal education the declarations of that immortal document are nothing more than the dream of an idealist.

FATHER OF AMERICAN TRUST COMPANIES

Third, the way in which he left his estate to be administered by his executors has had a most far-reaching influence in the business world of America, for our modern Trust Companies are founded upon the principle he so successfully used in the execution of his will.

THE CHAMPION OF ARBITRATION

Fourth, he used the principle of "arbitration" as a better method of settling business disputes than courts of law. His will closes with these words:

"My will and direction expressly is, that all disputes, if unhappily any should arise, shall be decided by three impartial and intelligent men, known for their probity and good understanding; two to be chosen by the disputants, each having the choice

of one, and the third by these two; which three men thus chosen shall, unfettered by law or legal constructions, declare the sense of the testator's intentions; and such decision is, to all intents and purposes, to be as binding on the parties as if it had been given in the supreme court of the United States."

AFTER ONE HUNDRED AND TWENTY YEARS THE NATION FOLLOWS WASHINGTON'S ADVICE

The national acceptance of the principle of business arbitration, as advised by Washington more than a century ago, seems about to be realized. As this book is being completed the Tribunal of Arbitration founded by the Arbitration Society of America, has just opened its first tribunal in New York City. The purpose of this Tribunal is set forth as follows:

To organize and operate in New York City and in other cities of this country tribunals of arbitration for the speedy, inexpensive and just determination of all disputes and controversies.

To move for a uniform arbitration law in all the States of the Union, and for the insertion of an arbitration clause in all trade and industrial contracts.

If given public support this plan is expected to reduce the volume of litigation fully 75 per cent," said a statement given out by the society. "It will put an end to the

seriously congested condition of our court calendars; it will insure to the people a speedy administration of justice and a vast saving in time, money and worry; it will completely eliminate the present 'law's delays,' which, in so many cases, constitute a positive denial of justice.

The Society will begin its work with the establishment in New York City of a Tribunal of Arbitration where all classes of controversies—save criminal and divorce matters—may be lawfully determined.

This tribunal will be open alike to the general public and to the trades. It will not be a trade court exclusively, nor will there be any limitations to the scope of its public service. In a word, it will be a people's tribunal, to which disputants may submit any form of controversy for immediate determination by arbitrators selected by themselves.

Disputants applying at this tribunal will only have to sign an agreement to arbitrate. All arrangements for the services of an arbitrator, the time of hearings, summoning of witnesses, assignment of a special court room, etc., will be made by the Society. All that the disputants will have to do is to agree to a settlement of their controversy by one or more arbitrators, selected by themselves as worthy of full confidence.

Disputants can bring their controversies to this tribunal, knowing that if the hearing involves a revelation of confidential matters, trade secrets and the like, there will be no damaging notoriety, no publicity beyond the title of the case and the award as they will appear on the formal records of the court.

The operation of this court will be marked by a total

absence of technicalities. The procedure will be simple and direct. The arbitrator will designate a time for the hearings and the disputants will appear before him. Each disputant will state his case, produce his witnesses, if any, and submit whatever documents are material. There will be no rules of evidence in this court to exclude testimony as "irrelevant, immaterial and incompetent," and the like. Each disputant will tell his story in his own way, and the arbitrator, exercising common sense, will know what to consider and what to reject. It will be an honest, fair, common sense proceeding throughout —the sort of a proceeding that a man with honest differences and honest purpose will desire.

THE MASONIC IDEAL OF WEALTH

AS Masons we are taught the meaning of symbols. The most important symbol for us to learn to read is the meaning of the American dollar, which is the soul of America engraved on gold and silver, the symbol of the financial freedom and personal liberty of a great and free people, which we hold dearer than life itself.

The dollar which we often carelessly pass from hand to hand is a sacred thing, the outward and visible sign of the ideals of the great Masons who made this great nation, not the means by which the few can enslave the many. We can use our dollars as the miser does—hoard them; we can use our dollars for the gratification of our selfish greed, as the plutocrat does; we can use our dollars to corrupt our fellow men, defame and defraud them, even murder them. But if we do so we desecrate the American dollar and use it to overthrow and destroy the American ideal, sealed and consecrated by the lifeblood of our fathers.

On one side of the American dollar is stamped "The United States of America." To make the

United States of America we fought our first great war. By it thirteen British colonies were made into the great American Republic of the United States of America.

On the same side of the dollar is "E Pluribus Unum." To maintain this unity of our nation, forever one and inseparable, we fought another great war, a war without which the ideals of this nation would have been forever lost.

On the other side of the dollar is "In God we Trust," which is also one of the landmarks of Masonry, the solemn use of which will occur to every Mason. The violation of this principle has been the cause of all religious wars.

Above this motto is written another Masonic word, "Liberty," for which all righteous wars are fought, and for which America has fought all her wars. Some may think that the war with Mexico was not for this purpose, but the providence of God and the Civil War overruled it in the interest of the liberty and freedom of the world.

At the bottom of the dollar is the date of the year in which it is coined, which refers to the *birth of Christ.* It tells us that the God who inspired our fathers to make such great sacrifices for righteousness, liberty and brotherhood is *the Father-God,* who is the God of this nation.

The dollar which passes through our hands is not a common piece of gold or silver or a paper rag, but a sacred thing when you understand the meaning and history which our fathers stamped upon it. For them the American dollar was the revelation of the heart and soul of the new nation of the earth. It embodied for them, in luminous image, the glory and honor of our beloved country; its government, its spirit, its institutions; its laws, its history; the divine ideas of duty, of daring, and heroic self-sacrifice revealed in the lives of its God-inspired men, the ideals of righteousness and human freedom. For they engraved, stamped, and dedicated their dollars to God, our country, our fellowmen; to liberty, justice and brotherhood, which is the ideal of the American people.

It is said that the American loves the dollar; he may, he does, he ought to, for it is the greatest thing that any nation has circulated around the globe. It is not the material thing the American loves, but the ideal America has stamped on its dollar; for in the hour of danger we sacrifice our dollars for our ideals, all of which is summed up in the word Liberty, symbolized by the Eagle, and by the Statue of Liberty in the harbor of New York. There

"Across the bay the torch of freedom burns;
While stands her ageless figure, we shall stand
Eternal guard above the sacred urns
Of those who perished under God's command.

Beneath the poppies in the field of France,
Beneath the star-eyed daisies of our own,
The heroes caught in clutch of circumstance
Have reared for us an altar and a throne.

We shall not prove apostate to their trust,
We shall not lower now the great ideal;
We shall not heap dishonor on their dust
With lies about the "practical" and real—
While stands her ageless figure, we shall stand
For human rights in this or any land!"

Liberty is the ideal of America, a thing of the mind and spirit. A people free in mind and spirit, who fear not man and bow to God alone, can be free. War is the last and final step by which men gain their freedom. War will continue in this world as long as some men are determined to be masters and make others their servants and slaves. It is only in liberty, where the master and slave relation is abolished and that of brotherhood takes its place, that wars will cease—when that for which the American dollar stands is realized.

Let us rapidly trace the history of human liberty which began in Europe and culminated in America.

Going back to the beginning of the sixteenth century, there was liberty of no kind, as we understand that word today, in Europe. The great liberating movement began as the aspiration of northern Europe for religious liberty—*the right of every man to worship God according to the dictates of his own conscience.* It caused the hundred years' war in Europe which finally culminated with the defeat of the Spanish armada by the English sailors in the reign of Queen Elizabeth. This closed the wars Europe fought for one hundred years for the religious liberty that we enjoy today in this great country of ours.

But still men had no *political liberty.* They continued in slavery "to the divine rights of kings." The movement temporarily succeeded in England under Oliver Cromwell, but soon went out in the darkness of defeat with the return of Charles II. But the political liberty which failed in England was won and made a reality here in America during the American Revolution. Then it had its reflex influence upon Europe, brought on the French Revolution, which made France a republic, changed the colonial policy of England, and gave constitutional forms of government to most of the countries of Europe. Thus political liberty, the right of the people to rule themselves, became a reality.

Having gained political liberty, the next war in America was for *personal liberty*. For we must remember that at the death of Washington slavery was practically all over the world. Washington began the movement by freeing his slaves, which was finally concluded by Russia freeing her serfs. So in one hundred years after the death of Washington the principle for which he fought—democracy—and the movement he began by freeing his slaves and giving them their personal liberty, swept around the globe.

So far men had gained religious, political, personal and financial liberty, except in the last stronghold of despotism—Germany, Austria, Turkey—who in 1914 attempted to fasten the chains of slavery again upon the free people of the world. The legions of American soldiers fighting for the same principles of liberty that the soldiers of the American Revolution, the veterans of the Civil War, the Spanish-American War, by their magnificent bravery and daring valor united with the soldiers of England, France, Italy and all the other allies, said: Religious, Political, Personal, and Financial Liberty shall not perish from the face of the earth! Mankind shall be free and never again wear the shackles of an autocratic despot!

After each of these great conflicts of mankind for

liberty, equality, and fraternity, periods of depression and moral and financial upheavals have followed. The worst that ever came in America was after the American Revolution. From 1790 to 1812 was the darkest period that America has ever known—religiously, politically, and financially. We weathered that storm and we will weather the present distress.

That which is giving many alarm at the present time is the fear that the rapid concentration of wealth in the hands of the few will eventually create here in America an oligarchy of wealth on the one hand and a great mass of peasants on the other hand, dispossessed and propertyless, and with no hope of ever bettering their condition.

This is what the great French historian, De Tocqueville, meant when he said, seventy-five years ago, "When America cuts down her forests and fills up her prairies, then will come the test of her institutions."

Democracy is possible only where there is opportunity for a man to take his place in life according to his merits and ability, and not according to the accidents of his birth or the size of his father's pocketbook. Up to the present time it has been impossible financially to enslave the people of America and thus divide them into hard and fast

classes because our vast unoccupied lands and free access to food and the other material necessities of life have not permitted it. But now with these owned and controlled by a few, so that the mass of the people cannot have free access to them as in the past, but in order to use them must pay excessive rent and interest, marks the beginning of the danger prophesied by De Tocqueville, which will decide whether America will remain a democracy or become a despotic oligarchy of wealth and a hierarchy of superstition.

But we have no fears of this in America as long as Masonry flourishes in our land. Our people always have and always will worship the god of liberty. Our past history of one continual advance in liberty is the *vis a tergo*, the irresistible power and force behind which will continue to keep us in the straight and narrow path of freedom won by our fathers.

In the name of liberty and equality we threw the British sovereign across the Atlantic Ocean and sent the unreconstructed tories after him; we abolished titled nobility, the law of primogeniture and entail by which mankind had been enslaved for untold ages in Europe; we put the law-making power in the hands of the people; we have established free schools to banish the ignorance

which from the very beginning enslaved the peoples of the earth; we have freed the chattel slaves of half a continent; we spent twenty-five billions of dollars to defeat Germany, who attempted to sweep this priceless heritage of humanity from the face of the earth.

The American people never have, never can, and never will be enslaved by the power of king, priest, or gold. America, the land of the free and the home of the brave, always will be ruled by the people, for the people, and in the interest of the people. It will never be ruled by a class in the interest of any class for any great length of time. Should any fools of the future attempt it, they will share the fate of those who have attempted it in the past.

America will solve her problems and overcome the dangers of the present and future as she has in the past—in the interest of liberty, freedom and democracy—and woe to the despot, no matter in what form or guise he comes.

So shall we be worthy sons of America and uphold the ideals of a great and free people, which have come to us from Marathon and Salamis, from the Netherlands under William the Silent, from the British sailors who fired the Spanish Armada, from Cromwell's ironsides at Marston Moor, from the

plains of Abraham, and from Bunker Hill, Saratoga, and Yorktown. As long as we are true to these ideals, there will come from them the glad smile of their benediction, and a mighty prayer will arise in the heart of all the world to keep us steadfast and firm in the traditions of religion, liberty, and democracy engraved on the American dollar, until the ideals for which it stands shall become the heritage of all the peoples of the earth!

PART V

WASHINGTON'S MOTHER LODGE

FREDERICKSBURG LODGE No. 4, A. F. & A. M.

THIS chapter is by no means a complete history of Washington's Mother Lodge, but only a brief record of its activities that are of national importance, and of general interest to Masons everywhere. It is really wonderful at how many and vital points its history is linked both with that of our Country and the Masonic Craft in America.

According to the best evidence obtainable, and known to be authentic, the Lodge was organized on the first day of September, 1752, and was styled, "The Lodge at Fredericksburg." This evidence is obtained from an old "record book, a list of members and ledger," bound together, now in possession of the Lodge, in which the proceedings of the Lodge and its financial operations were kept for several years.

On the first page of the ledger is inscribed:

"Ledger for Fredericksburg Lodge, commencing September, A. D., 1752, A. M., 5752, ending in December A. D., 1764, A. M., 5764." The first entry in the record of proceedings is, "list of members' names, 1st September, 5752." No reference is made to any former record book, or any previous existence of the Lodge, and as no such reference is made, and as the record of proceedings and Ledger both date from the same time, it is considered almost positive proof that the Lodge was organized on the first day of September, 1752.

AUTHORITY FOR ORGANIZING THE LODGE

From what source the authority was derived for opening the Lodge at Fredericksburg is not as satisfactorily settled as is the time of its organization. The records give no authority, nor is any allusion made to its allegiance to any Grand Body, Grand Master, or Deputy Grand Master. It is very certain that it had no Charter from any Grand Lodge when it was organized, from the fact that a few years after its organization it applied to the Grand Lodge of Scotland for a Charter, which was granted in 1758, and which continued in force until the organization of the Grand Lodge of Virginia. From the fact that at the various meetings of the Lodge, the Worshipful Master was recorded as

Grand Master, some brethren have supposed that the Lodge was a self-constituted and independent body. This independence is also claimed upon the ground that the Fredericksburg Lodge granted Charters and constituted other Masonic Bodies. It is the opinion of the editor of this book, that the Masons of Fredericksburg and vicinity, exercising the right of Masons from time immemorial, decided to unite and form a Grand Lodge of their own as the Grand Lodge of England was formed and the Grand Lodge of Virginia was formed, when the several Lodges of Virginia, owing at that time allegiance to several Grand Lodges, threw off their allegiance to these Grand Lodges and formed the Grand Lodge of Virginia.

FIRST MEETING OF THE LODGE

The first meeting of the Lodge, according to the record, was held on the first day of September, 1752, with thirteen Masons present, if we omit the Master whose name is scratched out. The brother's name who was recorded as Master at that meeting was so effectually blotted that no one can tell what it was. Why the name was erased does not appear, but no other name was substituted for Master for the occasion. The first entry in the book gives the list of officers and members as follows:

——, Master.

Andrew Beaty, Senior Warden.

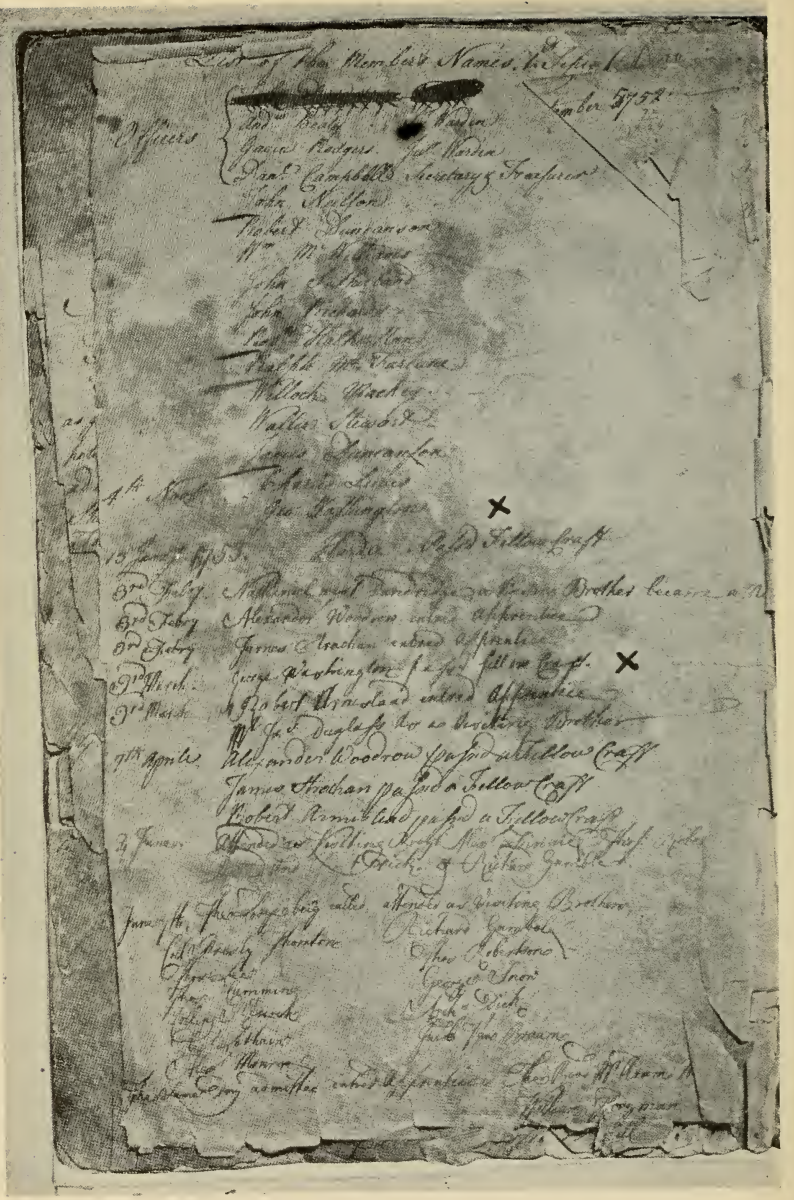
Gavin Rodgers, Junior Warden.

Daniel Campbell, Secretary and Treasurer.

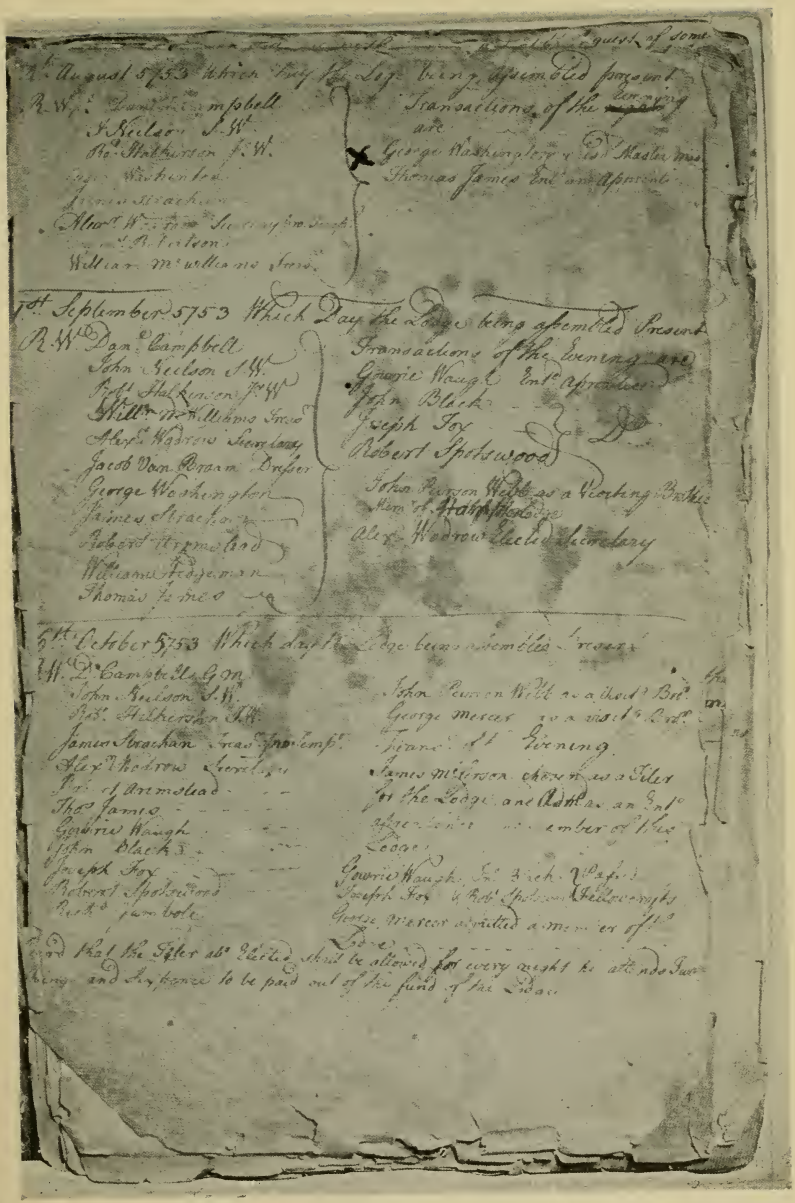
John Neilson, Robert Duncanson, William McWilliams, John Sutherland, John Richards, Robert Halkerson, Ralph M. Farlane, Willock MacKey, Walter Stewart, James Duncanson.

EARLY LODGE RECORDS

It is quite noticeable that the Secretary of the Lodge at its organization, and those who succeeded him for several years, determined to write as little as possible of the transactions of the Lodge. This determination was so rigidly observed, that at many of the meetings nothing is given but the names of the officers, and sometimes the names of other members present. The first meeting recorded after the organization of the Lodge was on the 4th of November. The names of the officers and members above mentioned are recorded, and those of Charles Lewis and George Washington are added. These two brethren became members of the Lodge that night—Charles Lewis by affiliation and George Washington by initiation. This, however, is not shown by the



Fac-Simile of the Masonic Records of Fredericksburg Lodge



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the Initiation, Passing, and Raising of George Washington

record of the proceedings of that night, but by the entries in the Ledger of that day as follows:

Received of Charles Lewis his entrance fee £1 1s. 6d.[1]

Received of George Washington for his entrance, £2 3s. 0d.

HELPS TO EDUCATE A MINISTER

The Lodge showed great liberality from its organization to the year these old records close. In several cases persons applying for help received as much as twenty-five pounds. One noble instance of helping a struggling young man who was preparing himself for the Christian ministry, is recorded. His name was Hamilton, and he lived probably, at or near Dumfries, in Prince William county. In reference to this, we find the following entry at a meeting held on the 5th of December, 1769:

"On a motion made by Brother Mercer, seconded by Brother Yates, to contribute toward the expenses of Brother Hamilton's going to England to receive holy orders, it is agreed by the Lodge that the sum of forty pounds currency be sent him by the Treasurer in bond."

[1] Charles Lewis was the brother of Colonel Fielding Lewis who married Betty (Elizabeth) Washington, the sister of George Washington.

After his visit to England Brother Hamilton returned home fully equipped for his work, and entered at once on his ministerial labors, frequently visiting the Lodge and participating in its deliberations.

RULES—MASONIC THEN, UNMASONIC NOW

There were some things done by the Lodge in the earlier days of Masonry in this country that are not done now, and some of them are so different from the Masonry of today, that they would not be allowed. One rule was compulsory attendance on all regular Lodge meetings under the penalty of a fine. The Lodge had such a rule for some years after its organization, which applied to country as well as to town members. The fine was one shilling, which was collected by the Treasurer, unless the brother had a reasonable excuse for his absence.

Another rule the Lodge had was imposing a fine on every brother who swore an oath (in the Lodge or ante-room, we suppose). This fine was also one shilling, and while the Lodge proceedings say nothing about the amount of revenue derived from this source, the ledger shows that many shillings were paid in for the violation of this rule, being entered up "one oath fine."

WHERE THE LODGE WAS HELD

From the organization of the Lodge, until in the year 1756, the meetings of the Lodge were held over the Market-house, which then stood on Main street, reaching from Market Alley down to the second building below. It was a brick structure, the under part being kept as a market, and the upper part devoted to rooms for officials, and two larger rooms which were rented by the Masons, one of which was used for the Lodge-room, and the other as a ball-room, the latter being often used by others than the Masons. The former was the room in which Washington took his Masonic degrees. In the year 1756, the day of the meeting of the Lodge was changed from Saturday, "to the day before Spotsylvania County Court," and the place was changed from the Market-house to Charles Julian's residence. Charles Julian lived in Spotsylvania county, on the road from Fredericksburg to Germanna Ford on the Rappahannock river, where the county seat was then located and where Governor Spottswood lived. The Lodge meetings were held at Brother Julian's for six years, when on the 22nd of January, 1762, it was "ordered to be removed to the Market house, there to remain for the future," and so it did remain there from 1762 to 1813, when the Market-house was torn

down. The bricks that came out of the old Market-house, or most of them, were sold to two parties who built other houses with them. One of the houses built of those bricks was located on the ground now occupied by the depot of the Richmond, Fredericksburg and Potomac railroad, and was torn down when that building was erected. The other house was built on the southeast corner of Princess Ann and Commerce streets, since torn down in order to build the present building which stands on that corner.

After the Market-house was torn down, the Lodge was moved to the "Rising Sun Hotel," a wooden structure situated on the west side of Main street, between Fauquier and Hawk. In that day, and for many years afterwards, this was the principal hotel in the place, and is where all Southern Senators and members of Congress stopped on their way to Washington city and on their return home. Some of our old inhabitants can remember well when the eccentric John Randolph, of Roanoke, used to stand on the porch of this building and make speeches to the large crowd that would gather around. The Lodge remained in this building for two years, during which time the present Lodge room, on the north-east corner of Princess Ann and Hanover streets, was built, and the Lodge was then

Rising Sun Tavern, where "The Lodge at Fredericksburg" was held after the Market House was Torn Down

moved to that building, and has continued to occupy it to the present time.

FREDERICKSBURG LODGE HOLDS THE OLDEST RECORD OF THE ROYAL ARCH DEGREE IN THE WORLD

We sometimes hear brethren, in discussing Masonic usage, refer to the fact that in old times the Royal Arch Degree was conferred in Master Masons' Lodges, and sometimes we read of it in Masonic literature. In looking over the records of the Lodge we find one instance of the conferring of this degree, but the brethren opened what they called a Royal Arch Lodge. For the novelty of the thing we give the proceedings of that meeting in the form we find them in the record-book.

Dec. 22, 1753—Which night the Lodge being assembled, was present:

Right Worshipful Simon Frazier, G. M.,
" " John Nielson, S. W.,
" " Robert Armistead, J. W.,
of Royal Arch Lodge.

Transactions of the night—
Daniel Campbell,
Robert Halkerston,
Alex. Woodrow,
Raised to the degree of Royal Arch Masons.

Royal Arch Lodge being shutt Entered aprentices Lodge opened present.

Right Worshipful Dan-l Campbell, G. M.
" " John Hulson, S. W.,
" " Robert Walkerston, J. W.
Alex[r] Woodrow, Secretary
Robert Armistead, Treas. *pro temp.*
Robert Spotswood, Simon Frazier } Visiting Brothers

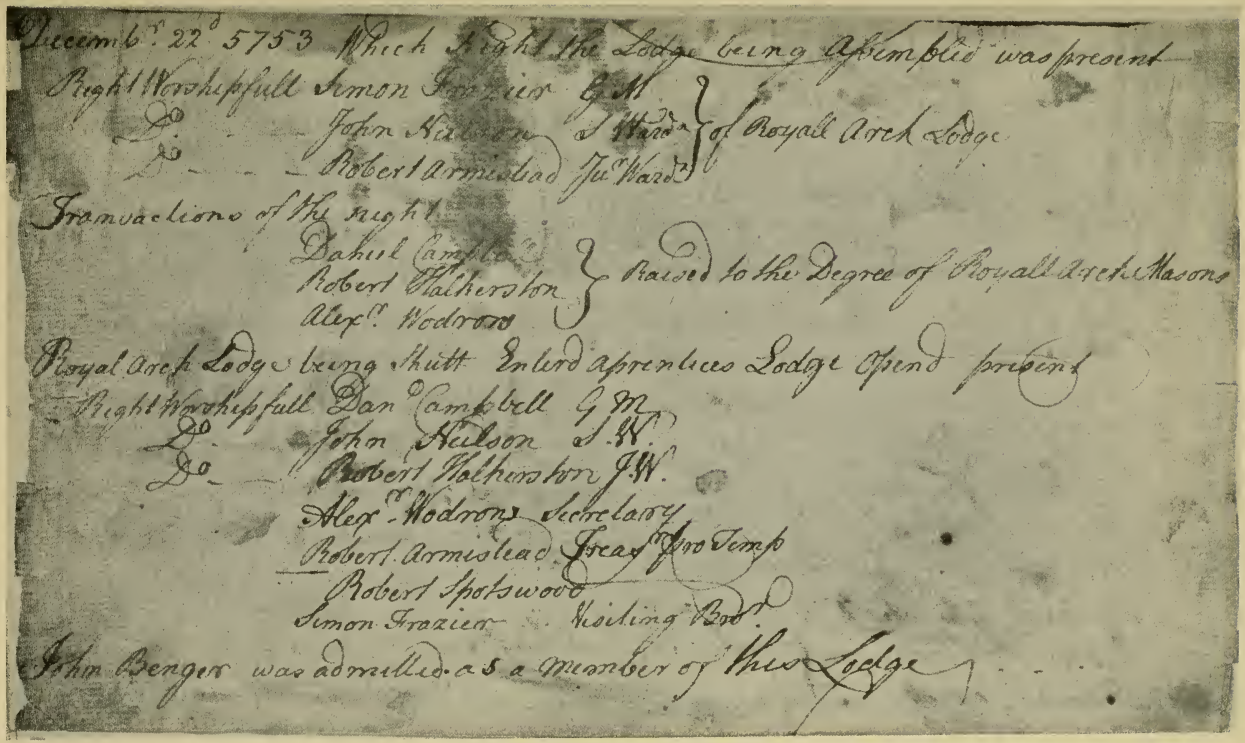
John Benger was admitted a member of this Lodge.

CHARTER FROM THE GRAND LODGE OF SCOTLAND

The Lodge appropriated seven pounds at a meeting held April 4th, 1757, to obtain a Charter from the Grand Lodge of Scotland. The Charter is still in existence and in possession of the Lodge. It is engrossed on the very best of parchment, and although it is one hundred and sixty-five years old, and has passed through three long and bloody wars, there is not a break or a defacement in it, which shows that it has been well cared for.

CHARTERING NEW LODGES

Fredericksburg Lodge chartered as many as two Lodges before the Grand Lodge of Virginia was organized, the Lodge at Falmouth, Virginia (no



December 22d 5753 Which Night the Lodge being Assembled was present
Right Worshipfull Simon Frazier G.M.
Do John Neilson S. Wardn } of Royall Arch Lodge
Do Robert Armistead Jur Wardn
Transactions of the night
Daniel Campbell
Robert Halherston } Raised to the Degree of Royall Arch Masons
Alexr Wodrow
Royal Arch Lodge being Shutt Enterd aprentices Lodge Opend present
Right Worshipfull Danl Campbell G.M.
Do John Neilson S.W.
Do Robert Halherston J.W.
Alexr Wodrow Secretary
Robert Armistead Treasr Pro Temp
Robert Spotswood
Simon Frazier Visiting Brr
John Benger was admitted as a member of this Lodge

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Fac-Simile of the Masonic Records of Fredericksburg Lodge Showing the Oldest Extant Record in the World of the Royal Arch Degree

longer in existence), and Botetourt Lodge, Gloucester County, Virginia.

The regularly constituted Lodges then in Virginia recognized the right of Fredericksburg Lodge to issue these charters, because they recognized both of the Lodges thus chartered. Botetourt Lodge still holds its original name. At the meeting of the delegates of the several Lodges in Virginia, held in Williamsburg, on the 13th October, 1778, they elected a Grand Master for Virginia. Botetourt Lodge in Gloucester county was represented by James Maury Fontaine, formerly a member of the Fredericksburg Lodge, one of the Charter members of Botetourt Lodge, and Christopher Pryor. And if it was necessary that the recognition should be more complete, we have but to point to the fact that Warner Lewis, who was a Charter member of the Gloucester Lodge, under the Fredericksburg authority, was tendered the position of Grand Master at that same meeting. And further; it is not claimed by any one that the Gloucester Lodge had any other than the Fredericksburg Charter until it was chartered by the Grand Lodge of Virginia, after the organization of that Grand Body, just as the other Lodges in the State holding charters from different authorities were chartered, thus showing that the recognition of the Gloucester Lodge, by the

fraternity under its first authority was full and complete.

RELICS OF FREDERICKSBURG LODGE

On the 24th of January, 1879, Brother James T. Lowery presented to the Lodge, for Mrs. M. L. Boatwright, a lock of General Washington's hair. It was taken from his head after his election as President of the United States, and has been kept in the Hamilton family until 1871, when it was given to Mrs. Robb, of King George county, by Mr. James Hamilton, of Roxbury, and by her to the late Mrs. M. L. Boatwright, of Fredericksburg, who presented it to the Lodge. It is a very small lock, consisting of about twenty hairs, which show considerable gray. This relic is framed and is kept hanging in the Lodge-room, and placed under the especial care of the Worshipful Master.

The Lodge has also a fine painting of Washington, said to have been executed from life by the famous Gilbert Stuart. No one can tell just how or when it came into possession of the Lodge, or how it was saved from destruction when the Lodge-room was sacked during the war. The oldest member of the Lodge, as long ago as fifty years, could not remember when this painting did not hang in the rear of the chair of the Worshipful

Master, and the opinion of experts who have examined it is that it is either one of the original paintings of Stuart, or a replica of the unfinished portrait of Washington by Stuart in the Atheneum Library in Boston.

Another valuable relic in possession of the Lodge is the Bible upon which Washington was obligated

Seal of Fredericksburg Lodge

as a Mason. This is a small volume, seven inches wide when closed, and nine inches long and one inch and a quarter thick. It is printed in small type, probably diamond, with the old-fashioned letter S, and is strongly bound in leather. It was printed in 1668, in Cambridge, by John Field, printer to the University.

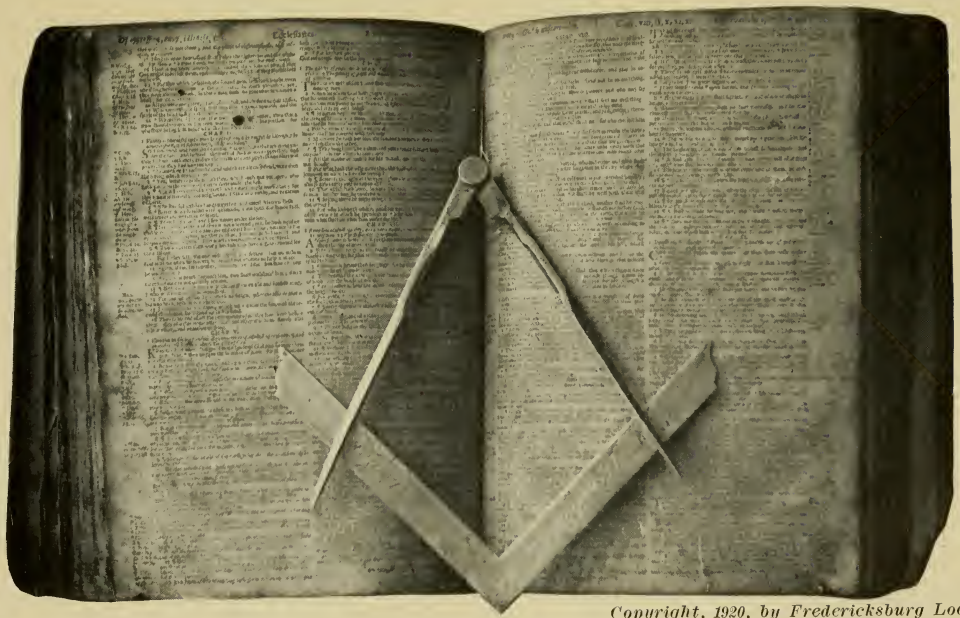
The old Seal of the Lodge, which was so highly prized because it had been in possession of the Lodge so long, was never recovered after the war. It is beautifully engraved, having for its principal device a shield crested with a castle, also on each

of its points, with compasses in its centre. Below the shield is the motto, "In the Lord is all our trust" —the whole surrounded with "Fredericksburgh Lodge." As the seal had no number for the Lodge, it is supposed by some to be the seal ordered for the Lodge at the time the Scotch Charter was applied for.

ORGANIZATION OF THE GRAND LODGE OF VIRGINIA

The Fredericksburg Lodge took an active part in the formation of the Grand Lodge of Virginia. The movement originated with the Lodge at Williamsburg, which sent out letters inviting the Lodges to meet in convention by their delegates on the 6th day of May, 1777, "for the purpose of considering the state of the fraternity in Virginia, its needs, and to canvass the question of placing at the head of the Craft a Grand Master."

The first reason given by the delegates who met to organize the Grand Lodge of Virginia was that there were five distinct and separate authorities claiming jurisdiction over Lodges in Virginia— "The Grand Master of England, Scotland, Ireland, Pennsylvania, and America (the last at second hand)." There were seven Lodges in Virginia at the time these delegates met, May, 1777, claiming this authority: The Modern and Ancient Grand



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The Bible on which Washington was Obligated as a Mason in "The Lodge at Fredericksburg," November 4, 1752

Lodges of England, which became united in 1813; the Grand Lodges of Scotland, Ireland, and Pennsylvania; the Lodge at Fredericksburg which gave the charter to Botetourt Lodge; and Deputy Grand Master Harnett appointed by Cabin Point Royal Arch Lodge, which also took part in forming the Grand Lodge of Virginia, derived its charter April 13, 1775, from Joseph Montfort, Provincial Grand Master of and for America.

The convention assembled at Williamsburg and five Lodges were represented: Norfolk, Port Royal, Blandford, Williamsburg, and Cabin Point Royal Arch Lodge by delegates, and two Lodges, Fredericksburg and Botetourt, by letter. Matthew Phripp, of Norfolk, was elected chairman, and James Kemp, of Port Royal, was made Secretary. This convention appointed a committee to draw up a paper setting forth the reasons why a Grand Master should be appointed, which was prepared and submitted to an adjourned meeting of the convention one week afterwards.

The report also recommended that another convention be held on the 23rd of June following, for the purpose of electing a Grand Master. That Convention was held, and James Mercer, of Fredericksburg Lodge, was elected President. In consequence of but five Lodges being represented, the convention

did not go into the election of Grand Master, but recommended that the Lodges solicit from their respective Grand Masters the appointment of "some worthy Mason resident within this State as Grand Master thereof, by which the several authorities of the several Masters in England, Scotland, and Ireland, from whom the several Lodges in this State hold their Charters will be united in one and the same person." The idea then was that this Grand Master should resign his authority into the hands of the several Lodges which would then meet in their sovereign capacity, organize a Grand Lodge and elect a Grand Master. And this convention thought such a course proper and did recommend as a suitable person for this appointment His Excellency General George Washington, and further recommended that if the appointment was not made by the first day of the next June, then the Lodges ought to meet and elect a Grand Master and the President was authorized to call the convention at that time for that purpose.

The next meeting of the deputies was not held until the 13th of October, 1778, when it assembled in Williamsburg at the call of James Mercer. There were but four Lodges represented, but it was decided that a sufficient number was present to proceed to business, when it was declared to be the

"opinion of this convention that the power and authority of Cornelius Harnett, Esq., as Deputy Grand Master of America does not now exist." Cornelius Harnett was appointed as Deputy Grand Master by Grand Master Montfort of the Grand Lodge of America. After the death of Grand Master Montfort in 1776, Harnett sought to continue that body and assume the office of Grand Master of Masons in America, but the Grand Lodges refused to recognize his authority.

The Convention then proceeded to the election of Grand Master, and Brother Warner Lewis, formerly a member of Fredericksburg Lodge and a charter member of and delegate from Botetourt Lodge, was nominated, who declining, the honor was conferred upon Brother John Blair of Williamsburg Lodge, who became the first Grand Master of Masons in Virginia. He held the office until 1784 when James Mercer of Fredericksburg Lodge was elected and continued in office for two years.

At the meeting of the Grand Lodge in 1786 a resolution was adopted regulating and designating the rank and number of each Lodge then organized in Virginia, and the Fredericksburg Lodge was rated as the fourth in age under the regular Charter, and given the number 4. Since that time it has been known as Fredericksburg Lodge No. 4. These

numbers were given the Lodges according to the date of the Charters under which they were then working and not from the date of the organization of the Lodges. This plan gave the Fredericksburg Lodge the number 4, whereas if the Lodges had ranked from their organization it would have been No. 2, as it was the second oldest Lodge in the State—Norfolk Lodge being the oldest by eleven years.

PUBLIC SERVICES OF THE LODGE

Fredericksburg Lodge, No. 4, has taken part in various public services, such as laying corner-stones, dedicating public buildings, unveiling monuments, and other like services, as well as making pilgrimages to Mount Vernon, the tomb of Washington, on several occasions. Only a few of these services are briefly described.

FUNERAL OF WASHINGTON

The first is the funeral of "our late Brother Geo. Washington," on the second Sunday after his death. But one member of the Lodge had the sad privilege of being at Mount Vernon when he was laid to rest—that one was Charles M. Lefevre, who happened to be in Alexandria at the time. On the second Sabbath morning after Washington's death, amidst the tolling of bells, which had commenced

at sunrise, the Lodge met in the Lodge-room at 10 o'clock, preparatory to the solemn services of the occasion. Grand Master Benjamin Day, a former Master of the Lodge, took the East and made the following address to the Lodge:

"We are now, brethren, assembled to pay the last tribute of affection and respect to the eminent virtues and exemplary conduct that adorned the character of our worthy deceased Brother GEORGE WASHINGTON. He was early initiated in this venerable Lodge, in the mysteries of our ancient and honorable profession; and having held it in the highest and most just veneration, the fraternal attention we now show to his memory is the more encumbent upon us. He is gone forever from our view, but gone to the realms of celestial bliss, where the shafts of malice and detraction cannot penetrate, where all sublunary distinctions cease, and merit is rewarded by the scale of unerring justice. While the tear of sympathy is excited for a loss so generally and deservedly lamented, let us recollect that posterity will not less justly appreciate the talents and virtues he possessed. As a man he was frail, and it would be a compliment to which human nature cannot aspire to suppose him free from peculiarities or exempt from error. But let those who best know him determine the measure to which

they extend. In the offices of private life he was most endeared to those who were most in his familiarity and intimacy. In the various important appointments of public confidence, let not the sin of ingratitude sully the historic page by denying him the incense of public applause. Abler panegyrists will attend at the sacred altar and do that justice to his memory to which his merits entitle him; while attendant angels await his immortal spirit in the mansions of eternal peace."

The procession was then formed, and sorrowfully wended its way to the Church, where appropriate services were held, after which the Lodge returned to its hall.

LAFAYETTE MADE A MEMBER OF THE LODGE

Sunday, November 28th, 1824, was an occasion of great interest to the members of Lodge No. 4, and to the citizens of Fredericksburg and vicinity generally. It was the occasion of the visit and reception of General LaFayette to the town and to the Lodge-room. He had made his grand entrance into the town the day before, escorted by hundreds of mounted militia with martial music, amid the greatest display and wildest enthusiasm on the part of the people. On Sunday morning, the General, his son, George Washington Lafayette, and his com-

panion, Colonel La Vasseur, all Masons, visited the Lodge, under an escort of the members. The room was filled with Masons, among whom were many distinguished visitors, and the ceremonies were touching and solemn. Previous to his reception in the Lodge-room, he was unanimously elected an honorary member of the Lodge, and when his presence was announced the members arose to their feet, and the Worshipful Master—Col. Wm. F. Gray—descending from the East addressed him as follows:

"Brother LaFayette:—In the name of my assembled brethren, I bid you welcome to our Lodge, welcome to our homes, welcome to our hearts. We thank you, my brother, heartily thank you, for this visit. We are proud of this opportunity of standing on a level with one whose noble exertions in the cause of humanity have filled the world with his name. While millions of freemen are rushing forth with enthusiasm to hail your arrival, and exhausting every device of taste and liberality to swell the full tide of a nation's gratitude to one of her most illustrious benefactors, we as Masons desire to greet you by the endearing ties of our profession, and renew to you in the sincerity of our hearts those mystic and sacred pledges of

FIDELITY and BROTHERLY LOVE which are due to your exalted virtues.

"On this occasion, my Brother, it cannot be uninteresting to you, as the early friend and companion-in-arms of our beloved Washington, to know that this Lodge boasts the honor of being his *parent Lodge.* Our records assure us that on the 4th day of November, A. L. 5752, the *light of Masonry* here first burst upon his sight, and that within the pale of this Lodge, he subsequently sought and obtained further illumination. Here he first studied those liberal, tolerant and benevolent principles of our order, which have since, under Heaven, been through him and his worthy compatriots, so happily diffused through the free institutions of our Government.

"We feel a peculiar gratification, my honored Brother, in beholding *you* standing within the body of the Lodge where *he* has so often stood and assisted in our labors of love. We would gladly avail ourselves of the occasion to testify to you our respect and fraternal regard by receiving you into our *household.* I have the pleasure of informing you that this Lodge has today elected you an honorary member, and I am instructed to express to you our united, earnest request, that you will, before you leave us, inscribe your name upon the

list of members. It already bears the names of WASHINGTON, MERCER, WOODFORD, WEEDON, and many others distinguished for their virtues and whose names live in our country's history. It will be a lasting source of honorable pride to know that it also bears the name of LAFAYETTE. Future members will peruse the proceedings of this day with devout interest, and will delight to trace the characters inscribed by your hand.

"My beloved Brother, you will soon leave us, we may never more meet, but the anniversary of your advent among us will hereafter form a bright day in our calendar, and yearly, as we assemble to celebrate it, your good deeds will be freshly remembered. We would fain indulge the hope that the evening of your days may be spent in this happy country, peacefully sheltered under the *vine and fig tree* which your youthful hands assisted in planting and your valor in defending. But, if that may not be, where'er you go, in whatsoever land you may bide the remainder of your time in this tabernacle of clay, our earnest and unceasing prayer shall be, that the blessing of heaven may be round you and over you, and when it shall please the OMNISCIENT to call you hence, may you be received into the *Grand Lodge above* among the spirits of the just made perfect."

General LaFayette, with great emotion, replied as follows:

"*My dear Sir, and you my Brother.*—The pleasure I ever feel in our fraternal meetings cannot but be enhanced on this occasion by the consideration that in this city the first lessons of childhood, in this Lodge, the first lessons of Masonry were conferred upon the man who was first in all our hearts. In Masonry he was our brother, in matters of State, he was our father. I shall be happy, sir, to see my name united with those respected names most dear to my heart, that you have just menioned. And I beg you all, my brethren, to accept my affectionate thanks for the favor you have conferred upon me, and which you, sir, have been pleased so kindly to announce."

The General then walked to the Secretary's desk and signed his name to the roll of membership in a large, bold hand. A procession was then formed and moved to the Episcopal Church, where an excellent sermon was delivered by Rev. Edward C. McGuire, to a densely packed house, after which the brethren returned to the Lodge-room.

MONUMENT TO MARY, THE MOTHER OF WASHINGTON

In May, 1833, the Lodge, assisted by Lodge No. 63, laid the corner-stone of the monument to MARY, the mother of Washington, on the western outskirts of the town of Fredericksburg. Brother Samuel Howison was Master of the Lodge and presided. Gen. Andrew Jackson, President of the United States, and Past Grand Master of Tennessee, was present by invitation, to deliver the address. George Washington Basset, a relative of Gen. Washington, was Master of Ceremonies, and delivered the address of welcome to the President and his party. The President's oration was able and eloquent and was highly appreciated by the immense concourse of people who had gathered from all quarters to witness the proceedings. In his reference to Gen. Washington, the President says:

"Many years have passed over me, but they have increased instead of diminishing my reverence for his character and my confidence in his principles. Most of you, my friends, must speak of him from report. It is to me a source of great gratification that I can speak of him from personal knowledge and observation, so I am unwilling that this oppor-

tunity should pass away without bearing my testimony to his worth and services. I do this in justice to my own feelings. His fame needs no feeble aid from me. The loving witness of his public and private life will soon follow him to the tomb. Already a second and third generation are upon the theatre of action, and the men and the events of the Revolution, and the interesting period between it and the firm establishment of the present Constitution, must ere long live only on the page of history. I witnessed the public conduct and the private virtues of Washington, and I saw and participated in the confidence which he inspired when probably the stability of our institutions depended upon his personal influence."

The corner-stone was then laid with the solemn ceremonies of the Masonic order, and accompanied by the President, the Lodge returned to their hall.

YORKTOWN MONUMENT

The Lodge received an invitation from the Grand Lodge of Virginia to visit Yorktown, Va., on the 17th of October, 1881, to take part in the exercises of laying the corner-stone of the monument to be erected by the United States Government to mark the place where Lord Cornwallis surrendered the

British forces to Washington one hundred years prior to that day. Quite a number of the members of the Lodge were present. The Lodge instructed the Secretary to take a fly-leaf from the old Bible on which George Washington was made a Mason, and enter thereon Washington's Masonic connection with the Lodge, and forward it to the Grand Secretary to be deposited in the box to be placed in the corner-stone. The leaf, with the matter recorded on it, together with a roll of the membership of the Lodge, was forwarded and deposited as directed.

DEDICATION OF WASHINGTON MONUMENT

The Washington Monument in the city of Washington having been completed, the Grand Lodge of the District of Columbia was called upon to perform the services of dedicating it on the 21st day of February, 1885. No. 4, as Washington's mother Lodge, received a special invitation to be present and participate in the exercises. On the morning of that day the Lodge assembled—Wor. A. B. Botts, Worshipful Master—and proceeded to Washington city. On their arrival in the city they were conducted to the Masonic Temple, where they met with a warm reception by the fraternity of the District, and being placed in a position of honor in the line, marched to the monument, where

the services were conducted by Most Worshipful M. M. Parker, Grand Master of the District of Columbia. By special request the Lodge carried with it the Bible upon which Washington was obligated as a Mason, and as the Grand Master held it up and called attention to its history, all eyes were turned to it, as it was regarded the most interesting relic exhibited on that occasion. A handsome banquet was given to the fraternity that evening by the Grand Lodge of the District, at which No. 4 received marked distinction because of its ancient and honorable history.

LOSSES DURING THE CIVIL WAR

Fredericksburg Lodge has survived five wars—the war of the Revolution, the war of 1812, the war "between the States," Spanish-American War, and the World War. The first war drew heavily upon the membership of the Lodge for soldiers to fill positions from the Commander-in-Chief to the private in the ranks, and thus her membership at home was so small during those trying times, that few meetings were held. The war of 1812 was not so exacting; although many of her members became distinguished in that contest, yet the meetings of the Lodge were held with tolerable regularity.

It was in the war "between the States" that the Lodge suffered most in membership and property. The only things saved at all belonging to the Lodge were the records of the proceedings from the organization of the Lodge, in 1752, to the 6th of December, 1771; the old ledger attached to these old records, the old Bible upon which Washington was obligated as a Mason, and the old Scotch and Virginia Charters. Fortunately for the Lodge and the Masonic fraternity, these relics were in the possession of Worthy Brother William Ware, in Danville, Va., and escaped the fate of the other relics and property of the Lodge. Worthy Brother Ware was enabled to preserve these valuable relics from the fact that he was Cashier of the Virginia Bank at Fredericksburg, in whose vault they were placed for safe keeping; and when he refugeed to Danville, knowing their historical value and how highly they were esteemed by the Lodge, he took them with him, and brought them back safely when he returned after the war was over. By this thoughtfulness of Worthy Brother Ware, we have now the records and the proof of the initiation, passing, and raising of George Washington in the Fredericksburg Lodge.

GRAND MASTERS

Fredericksburg Lodges have furnished eight Grand Masters of the Grand Lodge of Virginia, seven being from No. 4, and one from No. 63.

James Mercer was elected on the 4th day of November, 1784, and served until the 27th day of October, 1786. He was born and raised in Fredericksburg, and was a lawyer by profession. He was a man of decided ability, and a great friend to Washington. He presided over the second convention held preliminary to organizing the Grand Lodge of Virginia, and recommended Washington as the proper person upon whom all the Grand Lodges could unite for appointment of Grand Master for Virginia, that all Masonic authority in the State might centre in one officer, there being at that time many Grand Bodies and Grand Masters claiming authority. He was President of the first Court of Appeals for Virginia, which position he filled with distinguished ability.

Robert Brooke was elected Grand Master on the 23rd of November, 1795, and held the office until the 27th of November, 1797. He was a lawyer-farmer, and lived at St. Julian, in Spotsylvania county, about eight miles below Fredericksburg. He was elected Governor of Virginia in 1794, and

served with distinction in that capacity for two years, his term expiring in 1796.

Benjamin Day was elected Grand Master on the 27th of November, 1797, immediately succeeding Most Wor. Robert Brooke, and was twice re-elected, serving for three years and until the 8th of December, 1800. Some few of our citizens remember Major Day, "with his ruffled shirt, knee-breeches, and powdered cue," but remember nothing of his business and manner of life; therefore, in the absence of memory of him or written biography, we give the inscription found on his tombstone in the Masonic burying-ground in Fredericksburg, placed there by neighbors who knew him well: "In memory of Benjamin Day, born in London, 24th September, 1752, and died in Fredericksburg, 16th of February, 1821. He removed to this country early in life, and took an active part in the Revolution, having served with credit as an officer of the American army. A great portion of his time since has been devoted to the public in discharging the duties of magistrate, in which he was uncommonly zealous and useful. The Female Charity School of Fredericksburg is chiefly indebted to him for its origin in 1795, and for its prosperity to his unremitted attention in the principal management

of its concerns, over which he presided until the time of his death."

Oscar M. Crutchfield was elected Grand Master on the 14th of December, 1841, and served two years, until the 12th of December, 1843. Most Worthy Brother Crutchfield was born at Spring Forest, in Spotsylvania county, Va., on the 16th of January, 1800, and spent the whole of his useful life in that county. For many years he was the presiding magistrate and presided over the county court. For nearly a quarter of a century he represented his county in the Legislature, and was for ten years Speaker of the House. His home being in the western part of the county and his Lodge located in the eastern part, he seldom attended the Lodge, and so far as known, *never held any official position in the Lodge; he was, therefore, elected and served as Grand Master without having been a Worshipful Master of a Subordinate Lodge.* In consequence of his being in Richmond attending the Legislature, he was probably called upon by his brethren, year after year, to represent the Lodge in the Grand Lodge, and while discharging this duty, was placed in line of promotion, and continued until he reached the Grand East. He died on the 15th of May, 1861, and was buried at his old home, Green Branch, in Spotsylvania county.

Beverley R. Wellford, Jr., was elected Grand Master in December, 1877, and served two years, his term closing December, 1879. His first annual address to the Grand Lodge was perhaps one of the ablest papers ever read before that Grand Body. Applause followed its reading, and a motion, which was adopted unanimously, that ten thousand copies of it be printed in pamphlet form for circulation among the Craft, a compliment seldom paid to a Grand Master in Virginia. Most Worshipful Brother Wellford is a native of Fredericksburg, and having received a collegiate education, selected the law as his profession. He was an active member of Lodge No. 4, before the war, and held nearly every office in it, including that of Worshipful Master. Just before the war he settled in Richmond, where he practiced his profession with success, and to which place he moved his membership and became a member of Metropolitan Lodge, No. 11, and while he was not a member of Lodge No. 4 at the time he was elected Grand Master, the Lodge still asserts her claim to him. Brother Wellford held for several years the high and responsible position of Judge of the Circuit Court of the city of Richmond, which he adorned with culture, ability, and uprightness.

Capt. Silvanus Jackson Quinn was born in Georgia March 8, 1837, moving to Mississippi at the age of ten. He served throughout the War Between the States, being promoted to Captain of Co. A, 13th Miss. Reg., Barksdale's Brigade.

He was made a Master Mason in 1863. At the close of the war he married and settled in Fredericksburg, at once identifying himself with its public interests, filling with faithfulness many prominent positions of honor and trust. He served Fredericksburg Lodge, No. 4, as Worshipful Master three years, 1874-76 and 1888-89.

He was elected Grand Master of Masons in Virginia in 1907, serving one year. His address before the Grand Lodge of Virginia in 1908 is considered a literary masterpiece, and has been printed and sent to all parts of the world. His contributions to literature include histories of Fredericksburg Lodge, No. 4, A. F. & A. M., and the city of Fredericksburg.

Most Worthy Brother Quinn was a leader in Church and Masonic circles, his well-balanced judgment, keen discernment, broad culture and splendid ability commanding the admiration of the public. He was a tower of strength to all causes that make for higher citizenship. His was a beautiful life lived to benefit mankind; truly the fra-

grance of his wise and gentle spirit lingers far down the years.

On Sept. 6, 1910, M. W. Brother Quinn passed to the Celestial Lodge above and was buried with Masonic honors by the Grand Lodge of Virginia in the family lot in the City Cemetery.

PHILIP K. BAUMAN, born abroad, came with his parents to Fredericksburg, Va., in the third year of his age. He grew up in the community, and acquired a meagre common school education. Physically active and mentally alert, he engaged early in business, and prospered. In young manhood he was made a Mason, and Free Masonry became a controlling factor in the subsequent development of his character and career. A member of Fredericksburg Lodge, No. 4, A. F. & A. M., till his death, Brother Bauman also held dual memberships in Arlington Lodge, No. 103, and in Bauman Lodge, which he founded at Sharps, Va.

Proficient in the ritual, and an earnest student of the tenets of the Order, Brother Baumann was Master of each of the Lodges in which he held membership, not once, but several terms, except Fredericksburg Lodge, No. 4, of which he was Junior Warden at the time of his death. He was a Royal Arch Mason of Fredericksburg Chapter, No. 23, R. A. M. In the Commandery, after five terms as

Eminent Commander, Sir Philip peremptorily declined to serve again. For one term he was Grand Master of Masons of Virginia, and when death claimed him, Grand Officers and Past Grand Officers from all over Virginia, some even from other states, assembled to attend his obsequies.

AMERICAN LODGE, NO. 63

In 1801, on account of political and social differences among the brethren, a number united and applied for a dispensation to organize a new Lodge in Fredericksburg, to be known as Fredericksburg American Lodge. The dispensation was granted on the 26th day of February, 1801, and on the 15th day of December of the same year a charter was granted, appointing George W. B. Spooner (who was Master under the dispensation) Worshipful Master; Richard Johnston, Senior Warden, and Robert Hening, Junior Warden; the number of the Lodge being 63. The Lodge flourished until the breaking out of the war between the states, when it suspended and was never resuscitated. It had among its members some of Fredericksburg's best citizens, nearly all of whom have since affiliated with No. 4. This Lodge furnished one Grand Master of Virginia, Hon. John S. Caldwell, in 1856. This makes eight Grand Masters Freder-

icksburg Lodges have given to the Masons of Virginia.

OLD LIST OF MEMBERS

A most interesting relic is an autograph roll of members, beginning about the year 1765 and ending 1786. This roll contains one hundred and thirty-one names, among whom are some of the leading men in those days in the different professions, as well as soldiers, statesmen, and jurists. Thousands of citizens, scattered to the four points of the compass, will recognize among them their ancestors, those patriotic, liberty-loving Masons, many of whom were conspicuous in the achievement of American independence.

But among our honored brethren who have sacrificed their lives for their fellowmen, none occupy a higher place in our esteem and affection than Dr. Francis Preston, a Past Master of our Lodge, and William Willis, a Past Senior Warden. Both sacrificed their lives nursing the victims of the scourge of yellow fever, the former in Fernandina, Florida, in 1876; and the latter in Memphis, Tennessee, in 1877. They responded to the call for volunteers, when the Physicians of these cities were worn out and exhausted, and most of the inhabitants except the sick and dying had deserted these cities.

Robert Armstead
Rev. John Agnew
William Allason
John Aylett
Robert Andrews
Bowls Armstead
Jonas P. Adams
J. D. Aldsop
Thomas L. Allison
James Buchanan
John Black
John Benger
Joseph Baker
Thomas Burden
William Ball
David Blair
Lewis Burwell
William Byrd
Bennett Brown
James Brown
Robert Benson
B. Ball
Andrew Buchanan
James Blair
Robert Brooke
James Barber
Daniel Campbell
William Cunninghame
Edward Carter
William Champe
James Colquhoun
Alexander Cunninghame
Charles Carter
Peter Crawford
Lachlan Campbell
Thomas Carr
Robert Beverly Chew
Philippes Lewis Candon
V. D. Camp
Charles Croughton
Robert Duncanson
James Duncanson
Nathaniel West Dandridge
Robert Dick
James Douglass
Burket Davenport
Alexander Donald
James Denniston
William Dangerfield
William Drew
Daniel Fitz Hugh
Joseph Fox
George Frazier
Simon Frazier
Rev. James Maury Fontaine
George French
Richard Gambole
Ludwell Grimes
Richard Graham
Samuel Griffin
John Glassel
Israel Gilpin
William Grimmes
James Gillis
William Glassell
Benjamin Grimes, Jr.
Robert Halkerson
William Hedgman
Benjamin Hawkins
Edward Hubbard
Henry Habrison
Richard Holt
Adam Hunter

Isaac Heaslop
James Hume
Rev. Archie Hamilton
William Hunter
James Herdman
Hugh Houston
Francis Irvin
Robert Johnston
Thomas Jones
Charles Julian
Andrew Johnston
Benjamin Johnston
William Jackson
Edward Jones
William Johnston, Jr.
John Julian
John Jamason
William Knox
Charles Lewis
Thomas Landram
Hugh Lennox
Fielding Lewis
Samuel Lyde
Peter Lucas
John Lewis
Andrew Leitch
John Leitch
John Lustie
Richard Lamb
Hezekiah Levy
Warner Lewis
William McWilliams
Willock Macky
Rev. Adam Menzier
James McKillrick
James Mercer
Ralph McFarlane
James McPherson
George Mercer
Rev. James Marye
George McCall
Hugh Mercer
Neil McCoull
Alexander McKay
Henry Mitchell
John Miller
George Mitchell
Hudson Muse
Rev. William Meldrum
Edward Moore
Thomas Montgomerie
John Meals
Fontaine Maury
Theodore Martin
Robert Merser
John Neilson
George Noble
John Neilson, Jr.
Nathaniel Pope
Robert Phillips
George Pattie
Mann Page, Sr. (of Gloucester)
Mann Page, Sr. (Mansfield, Spotsylvania)
Mann Page, Jr. (of Gloucester)
Mann Page, Jr. (Mansfield, Spotsylvania)
William Porter
Robert Patton
John Penny
Thomas Possy
Walter Payne

Charles Pearson
William P. Quarles
Gavin Rodgers
John Richards
Thomas Robertson
William Reid
Robert Richie
James Robb
T. Reintz
John Sutherland
Waller Stewart
James Straughan
John Sorrell
John Stewart
Robert Spotswood
John Semple
Alexander Shepherd
William Scott
Richard Selden
Antony Strother
William Straughan
James Somerville
Robert Slaughter
John Spotswood
William Smith
John Smith
John Swan
Lawrence Slaughter
William Stone
Colonel John Thornton
Reuben Thornton
Edmund Taylor
John Turner
William Thompson
Francis Taliaferro
John Taliaferro (King George)
Thomas Thornton
G. C. Tucker
Charles Turner
John Taliaferro (Spotsylvania)
Oliver Towles
Charles Urquhart
Jacob Von Braam
Zachariah Vawter
Edward Vass
Alexander Wodrow
George Washington
George Waugh
Henry Willis
Gowrie Waugh
Henry Woodward
John Williams
Lewis Willis
George Weedon
Thomas Walker
John Whitefield
William Woodford
Henry Woodford
Robert Willis
James Weatherston
James Wignall
John Welch
Gustav. B. Wallace
William B. Wallace
Henry White
George Wheeler
William Woddrop
John Wingate
Charles Woodmason
Charles Yates

PART VI

GEORGE WASHINGTON'S WILL

VIRGINIA, Fairfax, ss.

I, George Deneale, Clerk of Fairfax County Court, do certify, That the subsequent copy of the last Will and Testament of GEORGE WASHINGTON, *deceased, late President of the United States of America, with the Schedule annexed, is a* true copy *from the original, recorded in my office.*

In testimony whereof, I have hereunto set my hand, this 23d day of January, 1800.

GEO. DENEALE, *C. F. C.*

IN THE NAME OF GOD, Amen.

I GEORGE WASHINGTON, of Mount Vernon, a citizen of the United States, and lately president of the same, Do make, ordain, and declare this Instrument, which is written with my own hand, and every page thereof subscribed with my name,* to

* *In the original manuscript,* GEORGE WASHINGTON'S *name is written at the bottom of every page.*

be my LAST WILL AND TESTAMENT, revoking all others.

Imprimis. All my debts, of which there are but few, and none of magnitude, are to be punctually and speedily paid; and the legacies hereinafter bequeathed, are to be discharged as soon as circumstances will permit, and in the manner directed.

Item. To my dearly beloved wife, *Martha Washington,* I give and bequeath the use, profit, and benefit of my whole estate, real and personal, for the term of her natural life, except such parts thereof as are specially disposed of hereafter. My improved lot in the town of Alexandria, situated on Pitt and Cameron streets, I give to her and her heirs forever; as I also do my household and kitchen furniture of every sort and kind, with the liquors and groceries which may be on hand at the time of my decease, to be used and disposed of as she may think proper.

Item. Upon the decease of my wife, it is my will and desire, that all the slaves which I hold in *my own right,* shall receive their freedom. To emancipate them during her life, would, though earnestly wished by me, be attended with such insuperable difficulties, on account of their intermixture by marriage with the dower negroes, as to excite the most painful sensations, if not disagree-

able consequences to the latter, while both descriptions are in the occupancy of the same proprietor; it not being in my power, under the tenure by which the negroes are held, to manumit them. And whereas, among those who will receive freedom according to this device, there may be some who, from old age or bodily infirmities, and others who, on account of their infancy, will be unable to support themselves, it is my will and desire that all who come under the first and second description, shall be comfortably clothed and fed by my heirs while they live; and that such of the latter description as have no parents living, or, if living, shall be unable or unwilling to provide for them, shall be bound by the court until they shall arrive at the age of twenty-five years; and in cases where no record can be produced, whereby their ages can be ascertained, the judgment of the court upon its own view of the subject, shall be adequate and final. The negroes thus bound, are, by their masters or mistresses, to be taught to read and write, and be brought up to some useful occupation, agreeably to the laws of the commonwealth of Virginia, providing for the support of orphan and other poor children. And I do hereby expressly forbid the sale or transportation out of the said commonwealth, of any slave I may die possessed of, under any pre-

tense whatsoever. And I do moreover most pointedly and most solemnly enjoin it upon my executors hereafter named, or the survivors of them, to see that *this* clause respecting slaves, and every part thereof, be religiously fulfilled at the epoch at which it is directed to take place, without evasion, neglect, or delay, after the crops which may then be on the ground are harvested, particularly as it respects the aged and infirm; seeing that a regular and permanent fund be established for their support as long as they are subjects requiring it, not trusting to the uncertain provision made by individuals. And, to my mulatto man, *William*, calling himself *William Lee*, I give immediate freedom, or if he should prefer it, on account of the accidents which have befallen him, and which have rendered him incapable of walking, or any other active employment, to remain in the situation in which he now is, it shall be optional to him to do so; in either case, however, I allow him an annuity of thirty dollars during his natural life, which shall be independent of the victuals and clothes he has been accustomed to receive, if he chooses the latter alternative; but in full with his freedom, if he prefers the first; and this I give him as a testimony of my sense of his attachment to me, and for his faithful services during the revolutionary war.

Item. To the trustees, governors, or by whatsoever other name they may be designated, of the academy in the town of Alexandria, I give and bequeath, in trust, four thousand dollars, or in other words, twenty of the shares which I hold in the bank of Alexandria, toward the support of a free school, established at, and annexed to, the said academy, for the purpose of educating orphan children, or the children of such other poor and indigent persons as are unable to accomplish it with their own means, and who, in the judgment of the trustees of the said seminary, are best entitled to the benefit of this donation. The aforesaid twenty shares I give and bequeath in perpetuity, the dividends of which are to be drawn for, and applied by the said trustees, for the time being, for the uses above mentioned; the stock to remain entire and untouched, unless indications of failure of the said bank should be so apparent, or a discontinuance thereof should render a removal of this fund necessary. In either of these cases, the amount of the stock here devised is to be vested in some other bank or public institution, whereby the interest may with regularity and certainty be drawn and applied as above. And, to prevent misconception, my meaning is, and is hereby declared to be, that these twenty shares are in lieu of, and not in addition to,

the £1000 given by missive letter some years ago, in consequence whereof an annuity of £50 has since been paid to the support of this institution.

Item. Whereas by a law of the commonwealth of Virginia, enacted in the year 1785, the legislature thereof was pleased, as an evidence of its approbation of the services I had rendered the public during the revolution, and partly, I believe, in consideration of my having suggested the vast advantages which the community would derive from the extension of its inland navigation, under legislative patronage, to present me with one hundred shares of one hundred dollars each, in the incorporated company established for the purpose of extending the navigation of the *James River,* from the tide water to the mountains; and also with fifty shares of £100 sterling each, in the corporation of another company, likewise established for the similar purpose of opening the navigation of the river *Potommac,* from the tidewater to Fort Cumberland; the acceptance of which, although the offer was highly honorable and grateful to my feelings, was refused, as inconsistent with a principle which I had adopted, and have never departed from; namely, not to receive pecuniary compensation for any services I could render my country in its arduous struggle with Great Britain for its rights, and because I

have evaded similar propositions from other states in the union; adding to this refusal, however, an intimation, that, if it should be the pleasure of the legislature to permit me to appropriate the said shares to *public uses*, I would receive them on these terms with due sensibility; and this is having consented to, in flattering terms, as will appear by a subsequent law, and sundry resolutions, in the most ample and honorable manner. I proceed, after this recital, for the more correct understanding of the case, to declare, That as it has always been a source of serious regret with me, to see the youth of these United States sent to foreign countries for the purposes of education, often before their minds were formed, or they had imbibed any adequate ideas of the happiness of their own; contracting, too frequently, not only habits of dissipation and extravagance, but *principles unfriendly to republican government, and to the true and genuine liberties of mankind*, which, thereafter, are rarely overcome. For these reasons, it has been my ardent wish to see a plan devised, on a liberal scale, which would have a tendency to spread systematic ideas through all parts of this rising empire, thereby to do away local attachments and state prejudices, as far as the nature of things would, or indeed ought to admit, from our national councils.

Looking anxiously forward to the accomplishment of so desirable an object as this is, in my estimation, my mind has not been able to contemplate any plan more likely to affect the measure, than the establishment of a university in a central part of the United States, to which the youths of fortune and talents from all parts thereof, might be sent for the completion of their education in all the branches of polite literature, in the arts and sciences, in acquiring knowledge in the principles of politics and good government; and, as a matter of infinite importance in my judgment, by associating with each other, and forming friendships in juvenile years, be enabled to free themselves in a proper degree, from those local prejudices and habitual jealousies which have just been mentioned, and which, when carried to excess, are never failing sources of disquietude to the public mind, and pregnant of mischievous consequences to this country. Under these impressions so fully dilated.

Item. I give and bequeath, in perpetuity, the fifty shares which I hold in the Potowmac company, under the aforesaid acts of the legislature of Virginia, toward the endowment of a university to be established within the limits of the District of Columbia, under the auspices of the general government, if that government should incline to extend

a fostering hand toward it; and until such seminary is established, and the funds arising from these funds shall be required for its support, my further will and desire is, that the profit accuring therefrom, shall, whenever the dividends are made, be laid out in purchasing stock in the bank of Columbia, or some other bank, at the discretion of my executors, or by the treasurer of the United States for the time being, under the direction of Congress, provided that honorable body should patronize the measure; and the dividends proceeding from the purchase of such stock are to be vested in more stock, and so on, until a sum adequate to the accomplishment of the object is attained, of which I have not the smallest doubt before many years pass away, even if no aid and encouragement is given by legislative authority, or from any other source.

Item. The hundred shares which I hold in the James River company, I have given, and now confirm, in perpetuity, to and for the use and benefit of Liberty Hall Academy, in the county of Rockbridge, in the commonwealth of Virginia.

Item. I release, exonerate, and discharge, the estate of my deceased brother, *Samuel Washington*, from the payment of the money which is due to me for the land I sold to Philip Pendleton, lying in the county of Berkley, who assigned the same to him,

the said *Samuel*, who, by agreement, was to pay me therefor; and whereas by some contract, the purport of which was never communicated to me, between the said *Samuel* and his son *Thornton Washington*, the latter became possessed of the aforesaid land, without any conveyance having passed from me, either to the said *Pendleton*, the said *Samuel*, or the said *Thornton*, and without any consideration having been made, by which neglect, neither the legal nor equitable title has been alienated; it rests therefore with me, to declare my intentions concerning the premises; and these are, to give and bequeath the said land to whomsoever the said *Thornton Washington*, who is also dead, devised the same, or to his heirs forever, if he died intestate, exonerating the estate of the said *Thornton*, equally with that of the said *Samuel*, from payment of the purchase money, which, with interest, agreeably to the original contract with the said *Pendleton*, would amount to more than 1000*l*. And whereas, two other sons of my said deceased brother *Samuel*, namely, *George Steptoe Washington*, and *Lawrence Augustine Washington*, were, by the decease of those to whose care they were committed, brought under my protection, and, in consequence, have occasioned advances on my part for their education at college and other schools, and for their board,

clothing, and other incidental expenses, to the amount of near five thousand dollars, over and above the sums furnished by their estate; which sum it may be inconvenient for them or their father's estate to refund. I do, for these reasons, acquit them and the said estate from the payment thereof; my intention being, that all accounts between them and me, and their father's estate and me shall stand balanced.

Item. The balance due to me from the estate of *Bartholomew Dandridge,* deceased, my wife's brother, and which amounted, on the first day of October, 1795, to 425*l.* as will appear by an account rendered by his deceased son, *John Dandridge* who was the acting executor of his father's will, I release and acquit them from the payment thereof. And the negroes, then thirty three in number, formerly belonging to the said estate, who were taken in execution, sold, and purchased in on my account, in the year——, and ever since have remained in the possession and to the use of *Mary,* widow of the said *Bartholomew Dandridge,* with their increase, it is my will and desire, shall continue and be in her possession, without paying hire, or making compensation for the same, for the time past or to come, during her natural life; at the expiration of which, I direct, that all of them who are

forty years old and upward, shall receive their freedom; and all under that age and above sixteen, shall serve seven years and no longer; and all under sixteen years, shall serve until they are twenty five years of age, and then be free. And to avoid disputes respecting the ages of any of these negroes, they are to be taken into the court of the county in which they reside, and the judgment thereof, in this relation, shall be final, and record thereof made, which may be adduced as evidence at any time thereafter, if disputes should arise concerning the same. And I further direct, that the heirs of said *Barth. Dandridge*, shall equally share the benefits arising from the services of the said negroes, according to the tenor of this devise, upon the decease of their mother.

Item. If *Charles Carter*, who intermarried with my niece *Betty Lewis*, is not sufficiently secured in the title to the lots he had of me in the town of Fredericksburg, it is my will and desire, that my executors shall make such conveyances of them as the law requires to render it perfect.

Item. To my nephew, *Wm. Augustine Washington*, and his heirs, if he should conceive them to be objects worth prosecuting, a lot in the town of Manchester, opposite to Richmond, No. 265, drawn on my sole account, and also the tenth of one or

two hundred acre lots, and two or three half acre lots, in the city and vicinity of Richmond, drawn in partnership with nine others, all in the lottery of the deceased William Bird, are given; as is also a lot which I purchased of John Hood, conveyed by William Willie and Samuel Gordon, trustees of the said John Hood, numbered 139, in the town of Edinburgh, in the county of Prince George, state of Virginia.

Item. To my nephew, *Bushrod Washington*, I give and bequeath all the papers in my possession which relate to my civil and military administration of the affairs of this country; I leave to him also such of my private papers as are worth preserving; and, at the decease of my wife, and before, if she is not inclined to retain them, I give and bequeath my library of books and pamphlets of every kind.

Item. Having sold lands which I possessed in the state of Pennsylvania, and part of a tract held in equal right with George Clinton, late governor of New York; my share of land and interest in the Great Dismal Swamp, and a tract of land which I owned in the county of Gloucester; withholding the legal titles thereto, until the consideration money should be paid; and having moreover leased, and conditionally sold, as will appear by the tenor of the said lease, all my lands upon the Great Ken-

hawa, and a tract upon Difficult Run, in the county of Loudon, it is my will and direction, that whensoever the contracts are fully and respectively complied with, according to the spirit, true intent, and meaning thereof, on the part of the purchasers, their heirs or assigns, that then, and in that case, conveyances are to be made, agreeable to the terms of said contracts, and the money arising therefrom, when paid, to be vested in bank stock; the dividends whereof, as of that also, which is already vested therein, is to inure to my said wife during her life; but the stock itself is to remain and be subject to the general distribution hereafter directed.

Item. To the *Earl of Buchan,* I recommit "the box made of the oak that sheltered the brave Sir *William Wallace* after the battle of Falkirk," presented to me by his lordship in terms too flattering for me to repeat, with a request "to pass it, on the event of my decease, to the man in my country who should appear to merit it best, upon the same conditions that have induced him to send it to me." Whether easy or not, to select THE MAN who might comport with his lordship's opinion in this respect, is not for me to say; but conceiving that no disposition of this valuable curiosity can be more eligible than the recommitment of it to his own cabinet, agreeably to the original design of the

Goldsmith's company of Edinburg, who presented it to him, and, at his request, consented that it should be transferred to me. I do give and bequeath the same to his lordship; and, in case of his decease, to his heir, with my grateful thanks for the distinguished honour of presenting it to me, and more especially for the favourable sentiments with which he accompanied it.

Item. To my brother, *Charles Washington*, I give and bequeath the gold headed cane left me by Dr. Franklin, in his will. I add nothing to it, because of the ample provision I have made for his issue. To the acquaintances and friends of my juvenile years, *Lawrence Washington*, and *Robert Washington*, of Chotanct, I give my other two gold headed canes, having my arms engraved on them; and to each, as they will be useful where they live, I leave one of the spyglasses, which constituted part of my equipage during the late war. To my compatriot in arms, and old and intimate friend, Dr. *Craik*, I give my bureau, or, as the cabinet-makers call it, *tambour secretary*, and the circular chair an appendage of my study. To Dr. *David Stewart*, I give my large shaving and dressing table, and my telescope. To the Rev. now *Bryan Lord Fairfax*, I give a Bible, in three large folio volumes, with notes, presented to me by the Rt. Rev. *Thomas*

Wilson, bishop of Sodor and Man. To Gen. *De la Fayette,* I give a pair of finely wrought steel pistols, taken from the enemy in the revolutionary war. To my sisters in law, *Hannah Washington* and *Mildred Washington;* to my friends, *Eleanor Stuart, Hannah Washington,* of Fairfield, and *Elizabeth Washington,* of Hayfield, I give each a mourning ring of the value of one hundred dollars. These bequests are not made for the intrinsic value of them, but as mementos of my esteem and regard. To *Tobias Lear,* I give the use of the farm which he now holds, in virtue of a lease from me to him and his deceased wife, for and during their natural lives, free from rent during his life; at the expiration of which, it is to be disposed of as in hereinafter directed. To *Sally B. Haynie,* a distant relation of mine, I give and bequeath three hundred dollars. To *Sarah Green,* daughter of the deceased *Thomas Bishop,* and to *Ann Walker,* daughter of *John Alton,* also deceased, I give each one hundred dollars, in consideration of the attachment of their fathers to me, each of whom having lived nearly forty years in my family. To each of my nephews, *William Augustine Washington, George Lewis, George Steptoe Washington, Bushrod Washington,* and *Samuel Washington,* I give one of the swords, or cutteaux, of which I may die possessed; and they

are to choose in the order they are named. These swords are accompanied with an injunction, not to unsheath them for the purpose of shedding blood, except it be for self defence or in defence of their country and its rights; and, in the latter case, to keep them unsheathed, and prefer falling with them in their hands, to the relinquishment thereof.

And now, having gone through these specific devises, with explanations for the more correct understanding of the meaning and design of them, I proceed to the distribution of the more important parts of my estate, in manner following.

First. To my nephew, *Bushrod Washington*, and his heirs, partly in consideration of an intimation to his deceased father, while we were bachelors, and he had kindly undertaken to superintend my estate during my military services in the former war between Great Britain and France, that if I should fall therein, Mount Vernon, then less extensive in domain than at present, should become his property, I give and bequeath all that part thereof which is comprehended within the following limits, viz. Beginning at the ford of Dogue run, near my mill, and extending along the road, and bounded thereby, as it now goes, and ever has gone, since my recollection of it, to the ford of Little Hunting creek, at the Gum Spring, until it

comes to a knowl opposite to an old road which formerly passed through the lower field of Muddy-hole farm, at which, on the north side of the said road, are three red or Spanish oaks, marked as a corner, and a stone placed; thence by a line of trees to be marked rectangular, to the back line or outer boundary of the tract between Thomas Mason and myself; thence with that line easterly, now double ditching, with a post and rail fence thereon, to the run of Little Hunting creek; thence with that run, which is the boundary between the lands of the late H. Peake and met to the tide water of the said creek; thence by that water to Potomac river; thence with the river to the mouth of Dogue creek, and thence with the said Dogue creek to the place of beginning at the aforesaid ford; containing upward of four thousand acres, be the same more or less, together with the mansion house and all other buildings and improvements thereon.

Second. In consideration of the consanguinity between them and my wife, being as nearly related to her as to myself, as on account of the affection I had for, and the obligation I was under to, their father, when living, who from his youth, had attached himself to my person, and followed my fortunes through the vicissitudes of the late revolution, afterward devoting his time to the superin-

tendance of my private concerns for many years, whilst my public employments rendered it impracticable for me to do it myself, thereby affording me essential services, and always performing them in a manner the most filial and respectful. For these reasons, I say, I give and bequeath to *George Fayette Washington*, and *Lawrence Augustine Washington*, and their heirs, my estate east of Little Hunting Creek, lying on the river Potomac, including the farm of three hundred and sixty acres, leased to *Tobias Lear*, as noticed before, and containing in the whole, by deed, two thousand and thirty-seven acres, be it more or less; which said estate it is my will and desire should be equitably and advantageously divided between them, according to quantity, quality and other circumstances, when the youngest shall have arrived at the age of twenty one years, by three judicious and disinterested men; one to be chosen by each of the brothers, and the third by these two. In the mean time, if the termination of my wife's interest therein should have ceased, the profits arising therefrom are to be applied for their joint uses and benefit.

Third. And whereas, it has always been my intention, since my expectation of having issue has ceased, to consider the grand children of my wife, in the same light as I do my own relations, and to

act a friendly part by them, more especially by the two whom we have raised from their earliest infancy; namely, *Eleanor Park Custis*, and *George Washington Park Custis;* and whereas, the former of these hath lately intermarried with *Lawrence Lewis*, a son of my deceased sister, *Betty Lewis*, by which union the inducement to provide for them both has been increased; wherefore I give and bequeath to the said *Lawrence Lewis*, and *Eleanor Park Lewis*, his wife, and their heirs, the residue of my Mount Vernon estate, not already devised to my nephew, *Bushrod Washington*, comprehended within the following description, viz. All the land north of the road leading from the ford of Dogue run to the Gum Spring, as described in the devise of the other part of the tract to *Bushrod Washington*, until it comes to the stone, and three red, or Spanish oaks on the knowl; thence with the rectangular line to the back line, between Mr. Mason and me; thence with that line westerly along the new double ditch to Dogue run, by the tumbling dam of my mill; thence with the said run to the ford aforementioned; to which I add all the land I possess west of the said Dogue run and Dogue creek, bounded easterly and southerly thereby; together with the mill, distillery, and all other houses and improvements on the premises; making to-

gether about two thousand acres, be it more or less.

Fourth. Actuated by the principles already mentioned, I give and bequeath to *George Washington Park Custis*, the grandson of my wife, and my ward, and to his heirs, the tract I hold on Four Mile Run, in the vicinity of Alexandria, containing one thousand two hundred acres, more or less, and my entire square, No. 21, in the city of Washington.

Fifth. All the rest and residue of my estate, real and personal, not disposed of in manner aforesaid, in whatsoever consisting, wheresoever lying, and wheresoever found, a schedule of which, as far as is recollected, with a reasonable estimate of its value, is hereunto annexed, I desire may be sold by my executors, at such times, in such manner, and on such credits, if an equal, valid, and satisfactory distribution of the specific property cannot be made without, as in their judgment shall be most conducive to the interest of the parties concerned, and the monies arising therefrom to be divided into twenty-three equal parts, and applied as follows, viz. To *William Augustine Washington, Elizabeth Spotswood, Jane Thornton,* and the heirs of *Ann Ashton,* son and daughter of my deceased brother *Augustine Washington,* I give and bequeath four parts, that is, one part to each of them; to

Fielding Lewis, George Lewis, Robert Lewis, Howell Lewis, and *Betty Carter,* sons and daughter of my deceased sister *Betty Lewis,* I give and bequeath five other parts, one to each of them; to *George Steptoe Washington, Lawrence A. Washington, Harriet Parks,* and the heirs of *Thornton Washington,* sons and daughter of my deceased brother *Samuel Washington,* I give and bequeath the other four parts, one part to each of them; to *Corbin Washington,* and the heirs of *Jane Washington,* son and daughter of my deceased brother *John A. Washington,* I give and bequeath two parts, one part to each of them; to *Samuel Washington, Frances Ball,* and *Mildred Hammond,* son and daughters of my brother *Charles Washington,* I give and bequeath three parts, one part to each of them; and to *George F. Washington, Charles Aug. Washington,* and *Maria Washington,* sons and daughter of my deceased nephew, *George A. Washington,* I give one other part, that is, to each a third of that part; to *Eliz. Park Law, Martha Park Peter,* and *Eleanor Park Lewis,* I give and bequeath three other parts, that is, a part to each of them; and to my nephews, *Bushrod Washington,* and *Law. Lewis,* and to my ward, the grandson of my wife, I give and bequeath one other part, that is, a third thereof to each of them. And if it should so happen, that any of the

persons whose names are here enumerated, unknown to me, should now be dead, or should die before me, that in either of these cases, the heirs of such deceased persons shall, notwithstanding, derive all the benefits of the bequest, in the same manner as if he or she was actually living at the time. And by way of advice, I recommend to my executors not to be precipitate in disposing of the landed property, therein directed to be sold, if from temporary causes the sale thereof should be dull; experience having fully evinced, that the price of land, especially above the falls of the rivers and on the western waters, has been progressively rising, and cannot be long checked in its increasing value. And I particularly recommend it to such of the legatees, under this clause of my will, as can make it convenient, to take each a share of my stock in the Potowmac company, in preference to the amount of what it might sell for; being thoroughly convinced myself, that no uses to which the money can be applied, will be so productive as the tolls arising from this navigation when in full operation, and this from the nature of things, it must be ere long, and more especially if that of the Shenandoah is added thereto.

The family vault at *Mount Vernon* requiring repairs, and being improperly situated beside, I de-

sire that a new one of brick, and upon a large scale, may be built at the foot of what is commonly called the Vineyard enclosure, on the ground which is marked out; in which my remains, with those of my deceased relations, now in the old vault, and such others of my family as may choose to be entombed there, may be deposited. And it is my express desire, that my corpse may be interred in a private manner, without parade or funeral oration.

Lastly. I constitute and appoint my dearly beloved wife, *Martha Washington,* my nephews *William Augustine Washington, Bushrod Washington, George Steptoe Washington, Samuel Washington,* and *Lawrence Lewis,* and my ward *George Washington Park Custis,* when he shall have arrived at the age of twenty years, executrix and executors of this my WILL AND TESTAMENT; in the construction of which, it will readily be perceived, that no professional character has been consulted, or has had any agency in the draught; and, that although it has occupied many of my leisure hours to digest, and to throw it into its present form, it may, notwithstanding, appear crude and incorrect; but having endeavoured to be plain and explicit in all the devises, even at the expence of prolixity, perhaps of tautology, I hope and trust, that no disputes will arise concerning them; but if, contrary to expecta-

tion, the case should be otherwise from the want of legal expression, or the usual technical terms, or because too much or too little has been said on any of the devises to be consonant with law, my will and direction expressly is, that all disputes, if unhappily any should arise, shall be decided by three impartial and intelligent men, known for their probity and good understanding; two to be chosen by the disputants, each having the choice of one, and the third by those two; which three men thus chosen shall, unfettered by law or legal constructions, declare the sense of the testator's intentions; and such decision is, to all intents and purposes, to be as binding on the parties as if it had been given in the supreme court of the United States.

In witness of all and each of the things herein contained, I have set my hand and seal, this ninth day of July, in the year one thousand seven hundred and ninety, and of the independence of the United States the twenty fourth.*

GEORGE WASHINGTON.

* *It appears the testator omitted the word* nine.

SCHEDULE

Of property comprehended in the foregoing WILL, directed to be sold, and some of it conditionally is sold: with descriptive and explanatory notes thereto.

IN VIRGINIA.

	Acres.	Price.		Dollars.
Loudon co. Difficult Run,	300			6,666*a*
Loudon and Faquier,				
Ashby's Bent,	2,481	10*d*	24,810	
Chatten's Run	885	8	7,080	
Berkley, S. fork of Bouliskin,	1,600			
Head of Evan's m.	453			
In Wormly's line,	183			
	2,236	20		44,720*c*
Frederick, bought from Mercer,	571	20		11,420*d*
Hampshire, on Potowmac river, above B.	240	15		3,600*e*
Gloucester, on North river,	400		*about*	3,600*f*
Nansemond, near Suffolk, one third of 1,119 acres,	373	8		2,984*g*
Great Dismal Swamp, my dividend thereof,			*about*	20,000*h*
Ohio River, Round Bottom,	587			
Little Kenhawa,	2,314			
Sixteen miles lower down,	2,448			
Opposite Big Bent	4,395			
	Dollars.			
	9,744	10		97,440*i*

GREAT KENHAWA.

Near the north west,	10,180		
East side above,	7,276		
Mouth of Cole river,	2,000		
Opposite thereto 2,950 }	3,075		
Burning Spring 125 }			
			207,000*k*

MARYLAND.

Charles county,	600	6*d.*	3,600 *l*
Montgomery, ditto,	519	12	6,228*m*

PENNSYLVANIA.

Great Meadows,	234	6	1,404*n*

NEW YORK.

Mowhak river	*about* 1,000	6	6,000*o*

NORTH WEST TERRITORY.

On Little Miami,	239		
Ditto,	977		
Ditto,	1,235		
	3,251	5	16,251*p*

KENTUCKY.

Rough creek,	3,000		
Ditto adjoining,	2,000		
	5,000	2	10,000*q*

LOTS, VIZ.

CITY OF WASHINGTON.

Two near the capitol, square 634, cost 963 dollars, and with buildings, 15,000*r*

Nos. 5, 12, 13, and 14, the three last water lots on the Eastern Branch, in square 667, containing together 34,438 square feet, at twelve cents, 4,132*s*

ALEXANDRIA.

Corner of Pitt and Prince streets, half an acre laid out into buildings, three or four of which are let on ground rent at three dollars per foot, 4,000*t*

WINCHESTER.

A lot in the town, of half an acre, and another in commons, of about six acres, supposed 400*u*

BATH OR WARM SPRINGS.

Two well situated, and had buildings to the amount of 150*l*. 800*v*

STOCK.

UNITED STATES.

Six per cent.		3,746	
Ditto deferred,	1,874	2,500	
Three per cent.	2,946		
			6,246*w*

POTOWMAC COMPANY.

Twenty four shares, cost 100*l*. sterling, 10,666*x*

JAMES RIVER COMPANY.

Five shares, each cost 100 dollars,	500*y*

BANK OF COLUMBIA.

One hundred and seventy shares, cost $40 each	6,800*z*

BANK OF ALEXANDRIA.

	1,000

Beside twenty shares to the free school—5.

STOCK LIVING, VIZ.

One covering horse, five carriage horses, four riding ditto, six brood mares, twenty working horses and mares, two covering jacks, and three young ones; ten she asses, forty-two working mules, fifteen younger ones, three hundred and twenty nine head of horned cattle, six hundred and forty head of sheep, and a large stock of hogs, the precise number unknown. ☞ My manager has estimated this live stock at 7,000*l.* but I shall set it down, in order to make a round sum, at	15,658
Aggregate amount,	530,000

NOTES.

a. This tract for the size of it, is valuable, more for its situation than the quality of its soil, though that is good for farming; with a considerable proportion of ground that might very easily be im-

proved into meadow. It lies on the great road from the city of Washington, Alexandria, and George Town, to Leesburgh and Winchester, at Difficult Bridge, nineteen miles from Alexandria, less from the city and George Town, and not more than three from Matildaville, at the great falls of Potowmac. There is a valuable seat on the premises, and the whole is conditionally sold for the sum annexed in the schedule.

b. What the selling prices of lands in the vicinity of these two tracts are, I know not; but compared with those above the ridge, and others below it, the value annexed will appear moderate; a less one would not obtain them from me.

c. The surrounding land not superior in soil, situation, or properties of any sort, sells currently at from twenty to thirty dollars an acre. The lowest price is affixed to these.

d. The observations made in the last note, apply equally to this tract, being in the vicinity of them, and of similar quality, although it lies in another county.

e. This tract, though small, is extremely valuable. It lies on Potowmac river, about twelve miles above the town of Bath, or Warm Springs, and is in the shape of a horse shoe, the river running almost around it. Two hundred acres of it are rich

low grounds, with a great abundance of the largest and finest walnut trees, which, with the produce of the soil, might, by means of the improved navigation of the Potowmac, be brought to a shipping port with more ease, and at a smaller expense, than that which is transported thirty miles only by land.

f. This tract is of second rate Gloucester low grounds. It has no improvements thereon, but lies on navigable water, abounding in fish and oysters. It was received in payment of a debt, carrying interest, and valued in the year 1789, by an impartial gentleman, at 800l.

N. B. It has lately been sold, and there is due thereon, a balance equal to what is annexed in the schedule.

g. These three hundred and seventy three acres are the third part of undivided purchases made by the deceased Fielding Lewis, Thos. Walker, and myself, on full conviction that they would become valuable. The land lies on the road from Suffolk to Norfolk, touches, if I am not mistaken, some part of the navigable water of Nansemond river. The rich Dismal Swamp is capable of great improvement; and, from its situation, must become extremely valuable.

h. This is an undivided interest which I held in the great Dismal Swamp Company, containing

about four thousand acres, with my part of the plantation and stock thereon, belonging to the company in the said swamp.

i. These several tracts of land are of the first quality on the Ohio river, in the parts where they are situated, being almost, if not altogether, river bottoms. The smallest of these tracts is actually sold at ten dollars an acre, but the consideration therefor not received. The rest are equally valuable, and will sell as high, especially that which lies just below the Little Kenhawa; and is opposite to a thick settlement on the west side of the river. The four tracts have an aggregate breadth upon the river of sixteen miles, and are bounded there by that distance.

k. These tracts are situated upon the great Kenhawa river, and the first four are bounded thereby for more than forty miles. It is acknowledged by all who have seen them, and of the tract containing ten thousand nine hundred and ninety acres, which I have been on myself, I can assert, that there is no richer or more valuable land in all that region. They are conditionally sold for the sum mentioned in the schedule, that is, two hundred thousand dollars, and if the terms of that sale are not complied with, they will command considerable more. The tract, of which the one hundred and twenty five

acres is a moiety, was taken up by General Andrew Lewis and myself, for, and on account of a bituminous spring which it contains, of so inflammable a nature as to burn as freely as spirits, and is nearly as difficult to extinguish.

l. I am but little acquainted with this land, although I have once been on it. It was received, many years since, in discharge of a debt due to me from Daniel Jenifer Adams, at the value annexed thereto, and must be worth more. It is very level; lies near the river Potowmac.

m. This tract lies about thirty miles above the city of Washington, not far from Kitoctan. It is good farming land, and by those who are well acquainted with it, I am informed that it would sell at twelve or fifteen dollars per acre.

n. This island is valuable on account of its local situation and other properties. It affords an exceeding good stand on Braddock's road from Fort Cumberland to Pittsburgh; and, beside a fertile soil, possesses a large quantity of natural meadow, fit for the sithe. It is distinguished by the appellation of the Great Meadows, where the first action with the French, in the year 1754, was fought.

o. This is the moiety of about two thousand acres which remains unsold, of six thousand seventy one acres on the Mohawk river, Montgomery county, in

a patent granted to Daniel Coxe, in the township of Coxborough and Carolina, as will appear by deed, from Marinus Willet and wife, to George Clinton, late governor of New York, and myself. The latter sales have been at six dollars an acre, and what remains unsold will fetch that or more.

p. The quality of these lands and their situation, may be known by the surveyor's certificates, which are filed along with the patents. They lie in the vicinity of Cincinnati; one tract near the mouth of the Little Miami; another seven, and the third ten miles up the same. I have been informed that they will readily command more than they are estimated at.

q. For the description of those tracts in detail, see Gen. Spotswood's letters, filed with the other papers relating to them. Beside the general good quality of the land, there is a valuable bank of iron ore thereon, which, when the settlement becomes more populous, and settlers are moving that way very fast, will be found very valuable, as the Rough creek, a branch of Green river, affords ample water for furnaces and forges.

LOTS, VIZ.

CITY OF WASHINGTON.

r. The two lots near the capitol, in square 634, cost me nine hundred and sixty three dollars only; but in this price I was favoured, on condition that I should build two brick houses three stories high each; without this reduction the selling prices of these lots would have cost me about one thousand three hundred and fifty dollars. These lots, with the buildings on them, when completed will stand me in fifteen thousand dollars at least.

s. Lots N$^{os.}$ 5, 12, 13, and 14, on the Eastern Branch, are advantageously situated on the water; and although many lots much less convenient have sold a great deal higher, I will rate these at twelve cents the square foot only.

ALEXANDRIA.

t. For this lot, though unimproved, I have refused three thousand five hundred dollars. It has since been laid off into proper sized lots for building on, three or four of which are let on ground rent for ever, at three dollars a foot on the street; and this price is asked for both fronts on Pitt and Prince streets.

WINCHESTER.

u. As neither the lot in the town or common have any improvements on them, it is not easy to fix a price; but as both are well situated, it is presumed the price annexed to them in the schedule is a reasonable valuation.

BATH.

v. The lots in Bath, two adjoining, cost me to the best of my recollection between fifty and sixty pounds, twenty years ago; and the buildings thereon 150*l.* more. Whether property there has increased or decreased in its value, and in what condition the houses are, I am ignorant; but suppose they are not valued too high.

STOCK.

w. These are the sums which are actually funded, and though no more in the aggregate than seven thousand five hundred and sixty six dollars, stand me in at least ten thousand pounds, Virginia money; being the amount of bonded and other debts due to me, and discharged during the war, when money had depreciated in that rate; ☞ and was so settled by public authority.

x. The value annexed to these shares is what they actually cost me, and is the price affixed by law; and although the present selling price is under par, my advice to the legatees, for whose benefit they are intended, especially those who can afford to lie out of the money, is, that each take and should hold one; there being a moral certainty of a great and increasing profit arising from them in the course of a few years.

y. It is supposed that the shares in the James River Company must also be productive; but of this I can give no decided opinion, for want of more accurate information.

z. These are the nominal prices of the shares in the banks of Alexandria and Columbia; the selling prices vary according to circumstances; but as the stock usually divides from eight to ten per cent. per annum, they must be worth the former, at least, so long as the banks are conceived to be secure, although circumstances may sometimes make them below it.

The value of the live stock depends more upon the quality than quantity of the different species of it; and this again upon the demand and judgment, or fancy of purchasers.

GEORGE WASHINGTON.

Mount Vernon, July 9, 1799.

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